[8]

. June 20, 1878.

or qualities of our

body and strength

experience and the

ation, just arrived,

daily and pack it

Also Choice Mocha

ds ordered at our

ay. 85 & 87 Court

CO.'S

COA

oma, an excellent
d for Invalids.
d unrivalled in
licacy and aroma.
eakfast Cocoa.--
eneral favorite.
ker's No. 1 Choco
te, the very best
eparation of plain
ocolate in the
arket. Vanilla
ocolate, unsur-
ssed in flavor and
ality.

and Philadelphia



rry.....$60.00
ush.....70.00

DDGE FURNITURE
CIALTY.
APPLIN,
ssors to
SHAW & CO.,
and Dealers in
URNITURE.
ROOMS:
Portland Sts., Boston.
ast Cambridge.

RINGS HOUSE,
SPRINGS, VT.,
ugh renovation in all de-
ents, will
der the Management
ERTS & PEAKES.
el is near the head of Lake
sque scenery of mountain,
Hotel offers especial attrac-
e air, healthful sport in fish-
elightful drives
les from Canada).
ia and Sulphur Springs are
for healing properties are
y efficacious for diseases of
ula, Rheumatism, Dyspep-
ia Complaints. No pains
a desirable Summer home.
apply to P. A. ROBERTS,
rly of the Marlboro' Hotel,
ly of Saratoga), or WIL-
nd G. D. GILMAN, 307,
. 383

OLD CRAPE
(Veils, Dresses, Trimmings, etc.)
REFINISHED and made equal to NEW.

AGENTS WANT-
ED. $50 to $175 a
Month. Send for
Circular & Terms. P. W.
ZIEGLER & CO., Phila-
delphia, Pa. 384

& COMPANY.
West Troy, N.Y.
ed. CHURCH BELLS and
ACTORY BELLS, etc. Im-
ngs Catalogues free. No
284

ELL FOUNDRY
brated Bells for CHURCH-
Price List and Circulars
SHANE & CO.,
BALTIMORE, MD.

& KIMBERLY
RS, TROY, N. Y.
rquality of Bells.
to CHURCH BELLS
uest free. 376

R M'F'G Co
LLS
Fine-toned, low-priced, warrant
monials, prices, etc., sent free.
cturing Co., Cincinnati, O

UCKEYE BELL FOUNDRY.
ells of Pure Copper and Tin
r Churches, Schools, Fire
Farms, etc. FULLY
ARRANTED. Catalogue
N & TIFT, Cincinnati, O.

TH AND SMART.

ZION'S HERALD.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
36 Bromfield Street, Boston.
A. S. WEED, Publisher.

BRADFORD K. PEIRCE, Editor.

☞ All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price $2.50, Payable in Advance.
Postage 20 cents per year.

Specimen Copies Free.

ZION'S HERALD

Vol. LV. BOSTON, THURSDAY, JUNE 27, 1878. No. 26.

ZION'S HERALD.

ADVERTISING RATES.

First Insertion (Agate matter) per line	25	cents.	
Each continued insertion,	"	"	20 "
Three months, 13 insertions,	"	"	16 "
Six months, 26 "	"	"	15 "
Twelve m'ths, 52 "	"	"	14 "
Business Notices,	"	"	35 "
Reading,	"	"	50 "

☞ No Advertisement published for less than one dollar.
☞ No Advertisement will be taken without a personal inspection by us of the copy.
☞ Cuts will only be taken by special arrangement.

ALONZO S. WEED,
Publishing Agent,
36 BROMFIELD ST., BOSTON.

THE CAMP-FIRES OF GOD.

BY EBEN E. REXFORD.

Soldier of Jesus, art wayworn and weary?
Day seemeth long, and the night cometh slow;
Think, when the march is most painful and dreary,
Of rest which the soldier at nightfall shall know.

Life's march is wearisome, bearing a burden;
Battles are many, ere warfare is done.
Strive like a hero to win heaven's guerdon,
Thrilled by the thought of the rest to be won.

Soldier of Jesus, be brave in endeavor,
Heaven's near at hand on the hills over there,
Where, in the tents of the faithful forever,
Rest after conflict the victors will share.

Lo! weary soldier, the march's almost over,
Soon with old comrades sweet rest we shall share;
For through the darkness our eyes can discover
Camp-fires of God on the hills over there.

VOLTAIRE IN FRANCE.

BY REV. A. STEVENS, LL. D.

France has celebrated the centenary of Voltaire. There were circumstances attending the occasion which, to use a French idiom, were quite *mal a propos*. The Government, that is to say, the Republicans, were generally disposed to favor it. The municipality of Paris actually voted for it, and shared in the celebration. But the clerical party opposed it vigorously, particularly in the person of Dupanloup, Archbishop of Orleans. He proposed, as a substitute, the celebration of the *fete* of the national heroine, Joan d' Arc. For both parties it was an embarrassing fact that the *fetes* of both characters belong to the same year. The memory of Joan d'Arc is, of course, sacred to all Frenchmen; that of Voltaire is sacred to all French advocates of free thought —that is to say, to nearly all educated Frenchmen, and all radical or anti-clerical liberalists. Two facts respecting Joan embarrassed still more either party. Voltaire wrote one of his worst productions against her; and the Church, in the person of one of its Bishops, actually burned her at Rouen, under the charge of sorcery—of demonism. All this was certainly *mal a propos*, and both parties felt profoundly the difficulties which beset their respective *roles* in the celebration of the day. The government, republican as it is, and, therefore, inclined to favor the Voltairian party, was still more embarrassed; it was between two fires. What a spectacle would France present, with the clerical party celebrating Joan by processions, etc., and the Voltairians marching and countermarching through the same cities and villages, with banners and huzzas for their hero!

What collisions might occur! What frights! The government, therefore, had but one course to take; it interdicted all marching and countermarching — all processions whatsoever. Of course both parties are discontented with its policy; but, on second thought, both will, probably, acknowledge its wisdom.

Another fact made the Voltairian celebration somewhat *mal a propos*, somewhat embarrassing. Voltaire was no more a democrat than he was a Christian. He wrote contemptuously of the people; he was a literary aristocrat. It is reported that Mr. Parton is about to write a biography of Voltaire. He could not do better than translate the exhaustive biography of the great jester, by Desnoiresterre, a work "crowned" by the French Academy. No reader of Desnoiresterre can doubt Voltaire's utter scorn of democracy. Nevertheless, Voltaire was the most formidable enemy the Roman priesthood has ever had since the Reformation. No man, since Luther, has shaken more profoundly the ecclesiasticism of Europe. In this respect, rather than by liberal political dogmas, he helped effectively to bring on the great Revolution of the last century. Rousseau was the real author of its dogmas; but the French liberalists are content to celebrate Voltaire, because he is the arch anti-clericalist of their history.

The celebration was observed in two great assemblies, in Paris. One was held at the American Circus, one of the largest edifices of the city; the whole municipal government of Paris was present, and the hall was crowded with many thousands of the people. Speeches, banners, music, and a crowned statue of Voltaire kindled the enthusiasm of the assembly to the highest degree. The other was held at the *Théatre de Gaieté*, where the literary *élite*, the legislators and actors, met to hear Victor Hugo.' Innumerable assemblies and dinner celebrations were held in the provinces. The French papers report three at Lyons, extremely enthusiastic, but without disorder. At Valence, Bordeaux, Montpelier, etc., they were numerous. In the minor towns and villages they seem to have been abundant; in the department of Herault, with its 463 communes, only seven, it is said, failed to celebrate the day. It was observed beyond France. In Geneva, "the city of Calvin," the French had a dinner; in Rome there was considerable enthusiasm — speeches in several halls, dinners, one of Voltaire's tragedies at the municipal theatre (the Apollo), the crowning of his bust on the stage, etc.

But to our readers the interest of this occasion is in its moral significance. It can hardly be considered in any other light than as a demonstration against Romanism. We have glanced over not a few of the reported speeches, and their purport, almost invariably, is hostility to superstition and priestcraft, and honor to Voltaire as the champion of that hostility. The speeches in the provinces were especially characterized by this tone. Christianity itself is often confounded, in these speeches, with Romanism; for most of the French people know the one only as the other. Voltaire himself could hardly discriminate them. He was born a Papist, was educated by the Jesuits, and died a Roman Catholic; but he abhorred intolerance, and set all Europe laughing at the legends and puerilities of Romanism. The celebration of his *fete* means, to-day, the prevalence of his opinions against the papal Church. It means, doubtless, more, but this chiefly.

In the literary celebration at the *Gaieté*, Voltaire's undeniable services to the cause of toleration were the emphatic theme. Victor Hugo showed his good taste as well as good sense in this respect. All Christian men may well acknowledge this, almost the only good work of the great writer. The Protestants of France universally acknowledge it. Victor Hugo gave eloquently the memorable examples of the Calas family, and of Labarre. He might have added that of the Servien family. Voltaire made Europe ring with reports of these cases, till the courts of France had to rehabilitate the victims, as far as possible; and popery reeled under his persistent blows. Toleration in France, by which Protestantism has become a part of the national religion, dates really from his labors. The Jesuits were subsequently expelled, and Napoleon gave the Huguenots a legal status. Aside from this good work, Voltaire was almost totally a bad man. He was a libertine; he could lie without scruple, as Carlyle shows in the life of the great Frederick; and nothing was too sacred for his jest and sarcasm. It is lamentable that such a man should be the greatest example in modern history of the power of the pen.

THOMAS A BECKET.

BY REV. R. WHEATLEY.

Froude, the elegant and eloquent historian of England and Ireland, has lately given to the world, through the press of Scribner, Armstrong and Co., New York, a volume of 150 pages on the Life and Times of Thomas à Becket, Archbishop of Canterbury in the 12th century, and under the reign of Henry II.

The Scriptural adage, "like people, like priest," receives fresh and vivid illustration from the carefully-prepared contents of this little book. In no respect were those times better than these. The Christianity of that era was little better than baptized paganism. Cruelty, superstition, and vice characterized all classes. At the council of Westminster, in 1176, a dreadful contention arose between the archbishops of Canterbury and York, as to which of them should sit at the right hand of Cardinal Hugezan, the papal legate. Richard of Canterbury said the right was with him. Roger of York said the right was with him. From words they turned to blows. The monkish retainers of Richard rushed upon Roger, flung him down, kicked him, and danced upon him till he was almost dead. The powerless cardinal wrung his hands in dismay as he gazed upon the brutal struggle. Superior and inferior clergy were credited with an atrocious general character. At the Conference of Montmiraux, a great number of them were charged with being church-robbers, adulterers, highwaymen, thieves, ravishers of virgins, incendiaries, and murderers. To repeat the language used by clerical writers, in describing the disorders and infamies of the priestly caste, would be an offense to moral purity. Infants, yet in the nurse's arms, were not infrequently consecrated as high Church dignitaries. Men of mature age obtained Church preferments by descending to the most scandalous practices.

Thomas à Becket, as the name is commonly written, was of Saxon origin. Educated, ambitious, and unprincipled, he rose to the dignity of Chancellor of England when thirty-seven years of age. Grim, who was his adoring and admiring biographer, says that in that august office he robbed more persons of their property than could be enumerated. "Attended by a large company of knights, he would assail whole communities, destroy cities and towns, villages and farms, and, without remorse or pity, would give them to devouring flames." Such was the man, who, on the 3d of June, 1162, was consecrated Archbishop in the cathedral at Canterbury.

No sooner was he installed in office, than he began that memorable contest with the king, that, in the end, cost him his life. Becket held that the Church not only had the right to govern itself, but also to govern the State. The secular sword, as well as the spiritual, he insisted, had been given to Peter, and that the civil power existed only as the delegate of Peter's successors — the Popes of Rome. This is still the theory of the papacy.

In agreement with his theory was Becket's practice. Whatever crime a person in orders had been guilty of, he was exempted from trial and punishment by the civil courts. This the monarch refused to permit. It was against law, against usage, against reason. He enforced common justice. "Then," say Becket's biographers, "was seen the mournful spectacle of priests and deacons who had committed murder, manslaughter, theft, robbery, and other crimes, carried in carts before the king's commissioners, and punished as if they had been ordinary men." The claim of Becket was really for the immunity of clerical criminals. What the moral and social condition of the people, afflicted by such religious teachers, was, we do not attempt to portray. It could not well be worse. Population remained stationary for centuries. The wonder is, that it did not perish like that of Assyria or Chaldea.

The quarrel between the archbishop and the king was referred to Pope Alexander for adjudication. It embroiled France and neighboring countries. It broke up the peace and unity of the royal family, and filled England and France with violence and bloodshed. Unable to restrain his indignation, the king audibly exclaimed, "What cowards have I about me, that no one will deliver me from this low-born priest!" The words fell like sparks on dry tinder. Four knights of high birth and large estate undertook the task. Reginald Fitzurse, Hugh de Morville, William de Tracy, and Richard le Breton repaired to Canterbury and slew the archbishop in his own cathedral. "I am prepared to die for Christ and for His Church," he remarked, as he bent his neck for the death-stroke. Neither for Christ nor for His Church did he die, but for his own insatiable pride and ambition, and for the sake of that monstrous politico-ecclesiastical conspiracy against the civil and religious liberties of mankind, known as the Church of Rome. "He is no martyr," said one of his own monks, "he is justly served."

What kind of a saint he was, and what were his claims to saintship, appear in the admiring narratives of contemporaries. When dining with the Queen of France, she observed him tightening the hair shirt around his wrists. It was to prevent the maggots from crawling out. "When his body was stripped for burial, on the back were seen the marks of the stripes which he had received on the morning of his death. The hair shirt and drawers (which latter garment he affirmed the Virgin Mary had once personally mended) were found swarming with vermin. These transcendent evidences of sanctity were laid beside the other treasures."

Crowds flocked to the scene of his murder. Astounding miracles were reported to be wrought at his tomb, and on the persons of distant men and women who implored his aid. His blood, in homœopathic quantities, diluted with hogsheads of water, became an article of commerce. He was exalted to greater honor by the superstitious multitudes than any of the saints, than the Virgin, than the adorable Redeemer himself. England and the continent went mad after Becket, and Henry II, King of England, performed humiliating penance at his grave.

Three things rendered such a history possible: First, the natural antipathy of the conquered Saxons to the conquering Normans. Becket was of the former, and commanded the national sympathies. The king was of the latter, and was regarded with slumbering national hatred. Second, the real, honest belief of Saxon and Norman alike in the magical power of the priesthood. All believed that individual salvation depended upon the secret will of the priests; that even the consecrated wafer, administered at the Eucharist, did not guarantee salvation, whatever the priest might say, unless he sincerely willed it. Therefore the slavish deference to clericals whose lives were stained with every vice. Their faith is the faith of Romanists to-day. Third, ignorance of the Bible. The moment men began to receive the Bible as the only and sufficient rule of faith and practice, that moment Romanism was smitten with mortal decay, and such horrible absurdities as those of the 12th century became impossible. The Bible has made the difference between the 12th and 19th centuries in England.

THE CITY OF PALACES.

BY REV. JAMES MUDGE.

The right of Calcutta to be called the "City of Palaces," has sometimes been questioned; and to one fresh from the glories of Venice or Paris, or even New York, the appellation might seem out of place. But one who had spent years in a country town or village of India, seeing little or nothing of European splendor, would feel no inclination, on his first visit to the metropolis, to withhold the designation which it claims. Palaces it has in plenty. To be sure, they are all of brick, and are not over three stories in height; but the brick is skillfully covered from sight with plaster, which makes a very good imitation of stone, and the rooms are very lofty. The buildings in which the chief merchants of Asia do their business, and also the houses in which, after the cares of the day, they retire to rest, are fine indeed.

The latter are surrounded with handsomely-kept grounds, supplied with spacious verandahs on every story, and in every way adapted to the necessities of a hot climate. They are grouped in the southern quarter of the city, on wide, straight streets, or stretched with imposing fronts along the magnificent Maidan. This latter, one of the most striking and admirable features of the city, is an immense open plain, some two miles long, and having an average breadth of one mile, bounded on the west by the river with its picturesque forest of masts, and on the other sides by the finest structures. It would be properly called a park, were it more plentifully supplied with ornamentation; but in its present bare and neglected state, stripped even of the great trees which, before the destructive cyclone of '64, adorned it, the simple name of "plain" is much more appropriate. It is, at least, a huge breathing space, and as such, an immense blessing to the city.

On this Maidan (the native name for plain) the visitor notices several tanks, or artificial ponds of water. Inquiring their purpose, he learns they are specimens of more than one thousand such reservoirs, public and private, constructed in various parts of the city, which, until a few years ago, were the only source of water for general use accessible to the inhabitants, that of the river being too brackish, and no subterranean springs being found even at a depth of five hundred feet. These tanks were filled in the rainy season, either directly from heaven, or from the river, which at that time, in the month of September, is sweet and fresh to the sea. Now, happily, the people are no longer dependent on so unsatisfactory a water supply. In 1870 very extensive water-works were constructed at a cost of seventy lacs of rupees ($3,500,000) to furnish six millions of gallons a day. The water is pumped from the river some miles up stream, passed through filter-beds, by which it attains a high degree of purity, and then distributed in pipes through the town. The saving of labor and increase of health from this arrangement over the previous one, is, of course, very great.

Calcutta, in other respects besides the one just mentioned, has the features of a European city. In 1859, gas was introduced, to the great wonderment of the natives, and nearly three thousand lamps now scatter the darkness of its streets. The drainage is well attended to, the ground sloping slightly away from the river bank, and so affording an admirable opportunity of disposing of the sewage in some salt-water lakes a few miles away. The streets are paved, and there are good foot-paths along their sides — things which seem matters-of-course to an American city dweller, but which are strange, indeed, in India, and only of recent introduction in Calcutta. Tram-ways, as they are called here — horse-car lines, as you would say in Boston — are still wanting. They were attempted a few years ago by Mr. Macallister, an American merchant, who would have made them successful, but so many obstructions were put in the way by the conservative municipality, who seemed to be afraid that the go-ahead Yankee would make too much money out of them, that he was obliged to abandon the enterprise; and no one else has enough of the requisite kind of ability to carry it through. So the rails remain, a monument to the folly and selfish timidity of the city government. People get about, however, tolerably well in the carriages, which are cheap and abundant, and in the palankeens which are still cheaper. These are long, covered boxes, with sliding doors at the sides, high enough to sit up in, but in which you usually recline at your ease, while borne along on the shoulders of four men at a rapid walk. It is a very comfortable kind of locomotion for short distances, but becomes monotonous after awhile.

Calcutta is not so large in extent as most Eastern cities, nor so large in population as I had supposed. Its greatest length is less than five miles, and its greatest breadth less than two, within the limits of the municipality; and the population of this territory, according to a very recent census, is only 450,000. If the surrounding suburbs are included, and also the floating population of the river, the numbers rise to about 700,000. Of these nearly 450,000 are Hindus, and about 230,000 Mohammedans. The Christians number some 25,000 — quite enough, if any large proportion of them were other than nominal Christians, to make a strong impression on the masses of unbelievers. But the worthy exponents of the Gospel of Christ are so few, that the work of evangelization proceeds but slowly.

The purely native portion of the town is in the northern district, which differs considerably from the southern, or European section. Here one can wander for hours through narrow lanes, with open drains reeking with foul odors. All his senses can be shocked with vileness, and his heart made sick at the contemplation of humanity in its most miserable and degraded conditions. The native huts of mud or straw, placed thickly together on the bare, damp ground, without any pretence at ventilation or drainage, often clustered round a tank which receives all the filth of the community, and yet is used for bathing — perhaps for cooking — are the natural breeding-holes of disease and death. The sanitary commissioner of the city has been making desperate efforts during this last year to inaugurate some reforms among these hovels, but the abject poverty of the people, as well as their intense conservatism and dense ignorance of the simplest principles of health, render his endeavors of little avail. The better classes have houses built of brick, two or three stories high, with flat roofs, and there are a few really fine mansions belonging to wealthy native gentlemen.

There are many imposing college buildings, also, which form an important and significant feature of this native section. Here is situated the institution of the Free Church of Scotland, made so famous through the labors of the celebrated Dr. Duff, the pioneer founder of the system now everywhere prevalent, of imparting the highest forms of knowledge, including sound Christian instruction, through the medium of the English language instead of the vernacular or classical tongues of the country. The present spacious and handsome college halls were finished in 1857, at a cost of $75,000, raised by Dr. Duff in Scotland, England, and America. During the last thirty-five years there has been an annual average of over a thousand pupils on the rolls. The General Assembly's Institution, the Medical College, the Presidency College, the Hare School, the Hindu College, the Senate House of the University of Calcutta, and other noble structures in this same general vicinity, tell an interesting story as to the rapidity with which the young Bengal is imbibing Western science, and almost in an equal degree casting off Eastern religion; though, unhappily, it cannot be said that he has as yet, for the most part, accepted any other religion in its place. But the time is coming, we believe, when the empty apartments of his soul will be filled, not by other demons worse than the first, but by the Spirit of the living God.

Of the Churches, museums, and other fine public edifices of Calcutta, I have little space in this brief article to write. The Cathedral, quite a modern structure, costing a quarter of a million of dollars, I found very handsome and well worth a visit. Among its many noble monuments to great soldiers and distinguished civilians, the most prominent, fitingly, is that to the good Bishop Heber whose missionary hymn has made his name familiar in all lands. It is of white statuary marble on an appropriate pedestal—a full-length, kneeling figure robed in canonicals. The base bears the simple word — "Heber." It is quite enough.

I had the opportunity, not often found, of going all through the Government House, where a long succession of governor-generals and viceroys have presided over the destinies of the Eastern possessions of Great Britain. Its glories and beauties, as may well be supposed, far exceed those of the humble executive mansion inhabited by the citizen President at Washington. The marble hall of audience, with its rows of lofty columns, and under a gorgeous canopy, on which were emblazoned the arms of England, its throne of State; the beautifully-paneled ceilings, tastefully decorated in gold and colors; the council room, with its full-length portraits of the former rulers of British India, from Clive and Hastings down, some of whom, as in the case of Lord Cornwallis and the Duke of Wellington, are better known by their deeds on other fields; the viceroy's study and bedroom, and the many suites of apartments for the members of his family and staff, or for eminent guests — all were well fitted to impress the visitor with a sense of the power and pomp which here has its seat.

Fort William, the most important fortress in India, whose foundations were laid by Clive soon after the battle of Plassey, I also inspected with interest. It occupies a space of more than half a mile in diameter, and mounts about six hundred guns. But much more amazing than the piles of shot and lines of cannon, or the lofty barracks and thick ramparts, were the tall, ungainly birds called adjutants, which stalked solemnly about. For perfection in ugliness and awkwardness, they certainly surpass anything of the feathered kind, or, indeed, of the whole animal creation, that it was ever my lot to see. Their baggy bodies, scrawny necks, savage eyes, mammoth bills, gawky legs of great length, held out clumsily and stiffly behind them when they attempt to fly, together with the big red pouch on their breasts, filled with all sorts of strange food, make up a total of grotesque ungainliness very difficult to match.

Two other of the notable things of the city I must briefly mention before I close. One is the floating bridge, recently erected over the Hooghly river, connecting Calcutta with the opposite bank at Howrah where is the railway terminus. It is a pontoon bridge, with this peculiarity, found, I believe, nowhere else — that the roadway is supported at a height of twenty-four feet above the water, so as to admit of the passage of cargo boats beneath. This is done by framed trusses of timber-work supporting wrought-iron girders, and themselves resting on the decks of wrought-iron pontoons coupled together in pairs. There are fourteen pairs of them, each 160 feet long by ten feet broad and deep; and they are moored by chain cables both up and down stream. It is excellently adapted to all the requirements of the situation, and is an admirable triumph of skill.

A still more wonderful work of nature is the great banyan tree in the celebrated Botanical Garden. It is only about a century old, but it already covers two or three acres — a space 800 feet in circumference — and presents the surprising spectacle of no less than 170 aerial roots descending on all sides to the ground. I took dinner under it one day, as, indeed, a regiment might comfortably do, and could with difficulty get through gazing at its marvelous proportions. It is the prince of trees.

It is nearly two hundred years since Calcutta was founded by Job Charnock, agent of the East India Company. It has passed through many vicissitudes since then, and has seen great storms sweep over the face of this country, changing its rulers and very largely modifying its customs. Yet two centuries is not a very great while in history, and events move now much more rapidly than they used to do. When two centuries more have glided away, long to the impatient hearts of men, but short as God counts time, will not these millions of India bow at the name of Jesus? We verily believe it, and in that hope we labor, wait, and pray.

Lucknow.

THE REWARD OF CHARITY.

BY REV. CHARLES ADAMS, D. D.

"Cast thy bread upon the waters, for thou shalt find it after many days." — *Bible.*

"No good thing done by any one is, or can be, lost." — *Carlyle.*

The seed — wheat, barley, or otherwise — sown upon the flooded field, will reach the soil, and as the waters subside will take root there, spring up, ripen, and on its stock new seed will be produced, and into thy hands will be poured a harvest many fold of that which thou didst sow.

"He that giveth to the poor, lendeth to the Lord; and that which he hath given, He will repay him again." He condescends to borrow of us — sometimes money, sometimes visits of charity to the poor, sometimes kind and comforting words to the sorrowful; and it is our high prerogative to lend to the Lord the exercise of any and every beautiful and useful talent possessed by us; while as sure as we do so, He will never once forget it, but will be certain to repay us with abundant interest.

"To do good and to communicate, forget not; for with such sacrifices God is well pleased." This means to communicate good, to dispense blessings abroad. The peculiar kind of good is not specified, but the reference, doubtless, is to every kind of good possible for us to bestow upon one and another fellow-creature. All have something to communicate; all may bestow some comfort; all may contribute something; and thus all may find the double and infinite reward — the reward of pleasing the Lord, and of pleasing Him well, together with the accomplishment of the good which we intended.

"Give, and it shall be given to you, good measure, pressed down, shaken together, and running over." It is not said how much or little you give, but give! Give as God has prospered you; give as you are able, be it more or less, be it the poor widow's mite, or the rich man's thousands; only give to the Lord and in the Lord, and the return will be certain and overflowing. It is needless to say when, or how, or where. It will come to thee more surely than the rising of to-morrow's sun.

"They who sow bountifully shall reap also bountifully." For they shall reap as they sow. If they sow beside all waters, beside all waters shall they reap; and no one should, for a moment, forget that the seed-time — the sowing-time — is now, while the reaping time will be forever.

For "their works do follow them" — the works of good in this life of those who die in the Lord — a startling and most beautiful personification of these same works rising up in the great future, and making for the doer a joyful company as he traverses the interminable ages. Surrounded by these, he will "rest" — rest amid glorious and eternal beatitudes.

FROM OUR EXCHANGES.

Conclusion of an address by Dr. George Douglass, fraternal delegate from Canada to the General Conference of the M. E. Church, South:—

"Accept, brethren, my thanks for your kindness, which has been tender indeed. I have stood on the hills of a Southern isle of the sea and watched the tropic sun as it gradually marched to its seeming rest, casting its sheen upon the placid waters. I have seen it dip into the darkness, and then, as if an angel's hand had drawn on the curtain of the heavens, I have seen its refracted light flash up in triumph, festooned with brilliant bloom and burnished with gold till it seemed as if the everlasting gates had lifted high their heads, while far in these there was an excess of glory beyond all comparison. Through the golden gateway of the future our Methodism is going on to the brightness that is beyond. Christianity, angel of the morning, I see her skipping upon the mountains, and stooping down by the ministers of the Churches lifting up our lost humanity and clasping them to our heart of love. So shall we advance when we have passed into the heavens. Some time ago I crossed the suspension bridge, and looking at the wondrous cataract, I observed that the waters from the American fall, and waters from the Candian fall, commingling at the base and sending up a misty incense which wooed and embraced and kissed by the sunlight, blushed and blossomed into a rainbow, uniting the American shore and Canadian shore, and hovering forevermore as the symbol of a perpetual peace. And so I have thought that the Methodism of the South and the Methodism of the North, combining its sympathy and brotherly affection, it, too, shall flourish and bloom into this rainbow of eternal praise, while along the future, turning many to righteousness, we shine as the stars forever and ever." — *Atlanta Constitution.*

The masses of the people are scarcely aware of their indebtedness to the Bible for the religious truth that pervades society, its literature, its laws, and its common thought. A comparison of the prevalent morals of the communities and countries where the Bible and Christianity are unknown, except in name, with those where their teachings are in the ascendant, shows somewhat our obligations to them. Indeed, the moral science of this age rests on the Bible, and is an exponent of the religion therein taught. It reveals the fact of human degeneracy and sinfulness, while it teaches the mercy and grace of God in Christ. It so widens the area of moral science as to lift it above and to keep it in advance of the morals of the brightest geniuses of all the unchristian past. However admirable the morals of Seneca, Socrates, Plato, Confucius, Mohammed, or of others, they are far inferior to those taught in the Bible. However defective at times, Bible characters and teachers were, on the divine side, always in advance of the wise and prudent of this world. — *Northern Christian Advocate.*

Do not criticise your preacher in the presence of your children or strangers, or those who are not Christians. You will see many things in his manner which are not according to your ideas. You will disagree with some of his sentiments, and it is proper that you should, and that you should express your opinion to him and to a discreet brother; but remember he is the pastor of your children and of your Church, and is seeking to win souls about you to Christ, and you have a common interest in this work with him. The professing Christian who criticises his pastor thus, is like the bird who soils her own nest. — *Rev. Smith Baker.*

MISCELLANEOUS.

THE HOPE OF THE GOSPEL.

"Be not moved away from the hope of the Gospel."—COLOSSIANS i, 23.

BY REV. LEON C. FIELD, A. M.

[Concluded.]

THE GRAND PATIENCE OF THE GOSPEL.

God is never in a hurry. He does nothing in haste. He makes no miscalculations which have to be corrected, no mistakes which have to be retrieved. He never throws an old plan aside to try a new one. He adopts none that are inadequate, and abandons none until they have fulfilled their purpose. He does not grow impatient or become discouraged. He took a great many ages to prepare this world for the residence of man; He waited many ages for "the fullness of time" in which to send His Son, and He will wait as many more as may be necessary for the Gospel to do its work. Jesus Christ, "after He had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth *expecting*." That is the Divine attitude, the attitude of expectation. The "patient waiting for His coming" is not all or mainly on our part. He waits. His followers say, "My Lord delayeth His coming," and scoffers ask, "Where is the promise of His coming?" Peter has an explanation and an answer ready: "The Lord is not slack concerning His promise as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." The Lord's delay means salvation. His waiting is not to gather an elect few out of the nations, but that "*all* may come to repentance;" for He is not willing that any should perish. He waits "until the fullness of the Gentiles be come in" and "all Israel" is saved through "the word of the truth of the Gospel." This is "the kingdom and patience of Jesus Christ."

In view, therefore, of the grand preparation, prediction, proclamation, and patience of the Gospel, may we not say to those who deny its adequacy to the conversion of the world, and who look only to the coming of their Lord for the accomplishment of that result, what the Saviour, on a certain occasion, said to the Sadducees: "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" I have dwelt thus at length on the teachings of the Scriptures in my argument for the hope of the Gospel, both because of their intrinsic importance and because it is frequently charged that such arguments are usually extra-Scriptural. There are others, however, of unimpeachable validity and force which must not be overlooked. The sufficiency of the Gospel for the salvation of the world is further evident from

THE NATURE OF CHRISTIANITY.

God has inwrought an argument for the hope of the Gospel into the inmost structure of the Christian system. He has twisted it into its very root and fibre. Christianity is not only of universal adaptation, it is in its very essence diffusive and self-propagating. "As to our religion," said Max Müller, a few years ago in Westminster Abbey, "its very soul is missionary, world-embracing." Its spirit is totally at variance with the millenarian conception of the Church as a select institution composed of an elect few culled out of the generations. It sanctions no such "odious and exclusive aristocracy," as Dr. Olin has termed it. It breeds no ascetic disgust with life and separation from the world, as Millenarianism must. It creates rather a compassionate and Christ-like interest in the world and inspires a divine passion for its salvation. Its irrepressible sentiment is,—

"O, that the world might taste and see
The riches of His grace;
The arms of love that compass me,
Would all mankind embrace!"

According to Dr. Duff, the great Scotch missionary, recently deceased, "the chief end of the existence of the Christian Church is the evangelization of the heathen nations." This was the conception of its founders. This was the idea which shaped its form, determined its endowments, and adjusted its instrumentalities. The apostles ordained elders in every city not merely to hold ground already gained, but to organize advances into territory yet unoccupied. With them the field was the world, the goal its complete conquest to Christ. Their plan was an outgoing, aggressive and earth-encompassing one. It is the only plan which suits the nature of Christianity or satisfies the idea of the Church. "He who works well in the Gospel," says a missionary, "must work on the world-plan of the Gospel." The Gospel has no other plan. The Church can recognize no other plan. No Church can be an apostolic Church which does not "go among all nations." No Church can be an evangelical Church which is not an evangelizing Church. No Church can be the Church militant, or possibly hope to become the Church triumphant, which is not a missionary Church. It must be missionary, or its continued existence is an imposture. "A Church not positively engaged in missionary work," a recent writer has said, "ought not to live." But it cannot live. It is not only an imposture, it is an impossibility. Read the history of the Christian Church in Northern Africa. At an early date Christianity gained entrance there, and spread with amazing rapidity. From Tripolis to Abyssinia the country was in a blaze of religious enthusiasm and activity. But no missions were sent out. And when Vandals and Saracens swept over the land, the Church was obliterated and the light of the Gospel extinguished. Read the more recent and even more striking illustration furnished by the Sandwich Islands. After the great national awakening which resulted in their Christianization, the whole movement suddenly threatened to collapse. The explanation was not immediately apparent. It was at length discovered. The newly-established Church needed the additional stimulus and steady motive-power of a missionary enterprise. Nothing else could prevent their relapse into heathenism. It was this discovery which gave rise to the Micronesian mission. That mission, founded and fostered by the Hawaiian Church, has kept it from disintegration and established it in integrity and power.

Missions, therefore, are a matter of life and death with the Church. As Max Müller said of Christianity on the occasion before referred to, "it would cease to exist if it ceased to be missionary." The evangelization of the heathen is not simply a question of duty, it is one of destiny. As Dr. Wm. Taylor puts it, "The question is not, Can the *heathen* be saved if we don't send them the Gospel? but, Can *we* be saved if we don't send it to them?" No, I think not, either as individuals or as Churches. Let the Church delude itself with the idea that it has no part in the extension and establishment of Christ's kingdom in the earth, but to "stand still and see the salvation of the Lord," and its days are numbered. Neither God nor man has any further use for it. Were it spared, it would only cumber the ground. The conclusion appears to me unavoidable. If God has bound up the very existence of His Church with the evangelization of the earth, it is because the Gospel is the hope, and the only hope, of the world. But this is still further evident from

THE SUCCESS OF MISSIONS.

Millenarians deny that they have been a success. They pronounce them a failure. They do so distinctly and unqualifiedly. With an air of triumph they point to the defeat of Christian enterprises and proclaim the degeneracy of the times. In a spirit of exultation, they assert, "The world is as far as ever from being converted." The Gospel has disclosed its inadequacy. Missions have demonstrated their incompetency. The world is going to the bad as fast as it can. Nothing can save us but the coming of the Son of God in the terribleness of His power. How far all such claims are from the truth, it is important to indicate. Of course, in so wide a field of inquiry and at so late an hour, I can merely summarize a few facts, and not specify the many.

It must be borne in mind that the history of modern missions covers scarcely three-quarters of a century. We must remember that the movement was born of a meagre majority, cradled amid opposition, and compelled at every stage of its progress to confront difficulties and dissent. Nevertheless, its results have been wonderful, confirming, as nothing else could, the power of the Gospel to save the world. The Protestant Churches have now in the foreign field, 5,000 missionaries, 11,500 native helpers, and 500,000 native communicants. There are at least 700,000 more who have renounced heathenism and now attend Christian services. The entire number of converts, dead and living, since the beginning of the missionary enterprise, is considerably above 2,000,000 souls. Careful estimates show that there were not one-half as many Christians on the globe at the end of the first Christian century as are found to-day in India as the fruit of three-quarters of a century of missionary toil. In more than fifty islands of the Pacific a great multitude have been reclaimed from idolatry and superstition. The whole population of Hawaii was converted within ten years, and to-day compose the largest Christian congregation in the world. Nearly 100,000 Fijians, who a generation ago were savages and cannibals of the lowest type, now profess and practice the religion of the meek and lowly Jesus. In Madagascar alone, a nation of 5,000,000, a religious revolution has been wrought since 1852 as complete as that which took place within the Roman empire up to the time of Constantine. In Africa 2,000 miles of sea-coast have been wrested from the slave-trade, 100 Christian congregations have been planted on its western shores, and in Sierra Leone 50,000 Africans have been Christianized and civilized. In Asia 6,000 towns between the Himalayas and Cape Cormorin have welcomed the Gospel.

This is the work of missions. But this does not tell the whole story. No figures or phrases could. No statistics, however accurate, no tabulation of converts, however complete, could gather up all the subtle and sweeping results of the missionary enterprise. Moral and spiritual effects cannot be expressed in figures or compressed into columns. And these incommensurable benefits of missions are among their greatest. Wherever they have been planted, they have worked like leaven in society. The silent yet resistless power of the spiritual forces which they have set in operation is well expressed by the saying of an African chief. When asked to send his children to a mission school, he replied: "I am afraid of that white man; he comes and sits down softly in my country; I don't know what he will do." The quickening energies of Christianity are rapidly transfusing and transforming the manifold activities of public and private life throughout the world. The testimony of the East Indian government is given to the fact that "the teachings of Christianity among one hundred and sixty million Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than everything you or your fathers have witnessed in modern Europe." And a similar report was recently made to our own government from one of its commissioners to the Samoan Islands of the South Pacific.

Still another reason renders statistical tables inadequate representations of missionary success. "An intellectual harvest," Max Müller says—a spiritual harvest I suppose he means—"must not be calculated by adding simply grain to grains, but by counting each grain as a living seed that will bring forth a hundred and a thousandfold." A recent writer has illustrated this principle in a little work entitled, "Ten Times One are Ten." One man of religious life and character so impresses himself upon ten others that they follow his example. Each one of these, in turn, becomes an active propagandist of good, and reproduces himself in other lives. After awhile it is ascertained that on the average each man multiplies himself by ten once in three years. So that in little more than a quarter of a century a thousand millions have been changed in character and brought into a new habit of life. The idea is ingenious, and is essentially correct, though the writer fails to recognize the necessity for the regenerating power of the Holy Spirit in order to its successful execution. Let that be taken into the account, and the Gospel be made the basis of operation, and the results would be simply marvelous. The rate of increase would be proportionately rapid. Missions are a demonstration of this. In India, for example, during the decade ending in 1872, the ratio of conversions increased at the rate of 61 per cent: And Bishop Wiley, writing from China a few months ago, said: "I am simply amazed at what has taken place in this Fukien province since I left it twenty-four years ago. Then nothing had been done but preliminary work. Not a soul had been converted. Now our work extends through five districts, reaching nearly 200 miles to the north and west, and almost as far to the south and east. We have about seventy native preachers, an annual conference of 20 members and 15 probationers, and 46 circuits averaging fully four preaching places to each; making about 184 points at which the Gospel is preached." Is it to be wondered at, that, in view of such encouraging facts as these, when 120 Protestant missionaries of China assembled in a Conference a year ago, the question was asked, "Ought we not to make an effort to save China in this generation?" and the answer was returned, "The Church of God can do it, if she be only faithful to her great commission."

The preliminary period of missions is passed. The field has been surveyed and measured. Its strategic points have been seized and its outposts occupied. Centres of operation have been created and bases of supply established. The whole world has been explored and enswathed in a network of missionary organizations. The second and the third generations, even, of missionaries are in the field. Languages have been mastered, the rudest of them reduced to writing, and a complete apparatus prepared for their future acquisition. The Bible has been translated into all the principal dialects of the earth. Four-fifths of the human race can now read it in their own tongue. Printing presses have been perfected and multiplied, and are now scattering the word of life at the rate of one copy every second, day and night. The barriers of isolation have been broken down, and every corner of the globe rendered accessible to the herald of the Cross. Steam and electricity have brought the ends of the earth together. The facilities for inter-communication have made of the nations one great neighborhood preparatory to their becoming one great brotherhood in Christ. Science has compressed the globe into convenient compactness, so that the Church may the sooner conquer it for Christ. The foundations of the old religions have been honey-combed, and their colossal fabrics shaken to the centre. Spiritual disquiet and dissatisfaction characterize the heathen world. Men are everywhere looking for new light and new life. They are everywhere kindling altars "to the unknown God." They are everywhere seeking "if haply they might feel after Him and find Him." It needs only that the evangelist take his stand in the world's wide thoroughfare, and cry, "Whom therefore, ye ignorantly worship, Him declare I unto you."

The signs of the times all presage great and immediate triumphs of the Gospel. The air is thick with premonitions. The vast accumulation of spiritual forces and the rapid historical movements of the day are pregnant with significance. The indications, not to say importunities, of Providence are unmistakable and cannot be ignored. William Pitt, after carefully studying the affairs of Europe, once said that the mysterious interlocking of agencies and deeds could not be explained without the admission of one Divine Mind who presided over the destinies of nations. No more can the events of the hour be explained without the admission of a purpose in the Divine Mind to effect the swift extension and speedy establishment of His kingdom in the world. A great and possibly culminating crisis is close upon us. Its hurrying footfalls strike our ears and its warm breath smites our cheeks. The "fullness of time" for the directed and predicted publication of the Gospel is at hand. The Apocalyptic angel is about to "fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kingdom, and tongue, and people."

It is for the Church to rise to the full conception of the great issue before her. It is for her to fall into line and step with these majestic movements of Providence. It is for her to realize that these sublime results are to be attained only through her own responsible freedom and intelligent co-operation. It is for her to use the immense vantage ground she now possesses to lift this sunken world, by the leverage of the Cross, back into the bosom of God. It is for her to mass and mobilize her swarming forces and to storm the last strong-hold of superstition and sin.

A military officer in the East received orders to take a certain position of the enemy. On a near approach it appeared impregnable. One and another of his command suggested difficulties and proposed delay. Quietly hearing them all, he said, "Gentlemen, I have my orders to take this position, and I must take it." Brethren, we have our orders to take this world for Christ, and we must do it. He has given us this opportunity, and we must use it.

"To doubt would be disloyalty,
To falter would be sin."

We are to attempt no new lines of advance. We are to employ no new weapons of attack. We are to look for the introduction of no new agencies of conquest. But we may anticipate a sudden increase of power along the old lines, a pentecostal baptism on the old weapons, and a mightier manifestation of the agency of the Spirit. The present dispensation awaits its grandest development. "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Pentecost did not exhaust that promise. It merely prefigured its fulfillment. "The last days" are yet future. The Spirit is to be poured out upon "all flesh," not in hyperbole, but in fact. As the one soul of the whole, He is to lead them to crown the Saviour "Lord of all." That will be the inauguration of His undisputed sovereignty on earth. That will be the completed triumph of His Gospel. That will be the accomplished victory of His cross. That will be the beginning of the millennium. And then it will be seen and confessed that "no moral conquest has ever been achieved but by the agency of the Spirit, and that in achieving it no weapon has ever been directly employed but the Gospel." "Let us not, therefore, be moved away from the hope of the Gospel."

A CONTRAST.

BY REV. JOSEPH HAMMOND.

According to the Boston *Herald's* report of Col. Ingersoll's lecture in Boston Music Hall, he avowed his faith as follows: "This is where I stand. I feel that I am upon a ship. I don't know the port it left. I don't know its destination. I am not personally acquainted with the captain. I am not on speaking terms with the pilot; but I do know some of the passengers, and if we don't have a happy voyage it shall not be through my fault. If the ship goes down in the night of chaos, death and disaster, I will not be guilty of the meanness of pushing my wife and children off, and paddling away from the ship myself in an orthodox canoe. I will go down with my family, and if the ship does not go down, but sails into some sunny port, I shall be on hand ready to accept whatever comes next." Such is the faith of a live infidel in the vigor of his manhood.

Now put in contrast with this the dying faith of the late Dr. J. B. Wakeley, as expressed by him but a few brief hours before his death, to Bishop Janes. He said: "They will inquire in the morning, 'Is Brother Wakeley dead?' No! Tell them he is better, and alive forevermore. . . . I know the old ship. The Pilot knows me well. He will take me safe into port. Heavenly breezes already fan my cheeks. I shall not be a stranger in heaven. I am well known up there. Like Bunyan I see a great multitude with white robes, and I long to be with them. To depart and be with Christ is far better. When you go to the grave, don't go weeping. Death hath no sting. The grave hath no terror. Eternity hath no darkness. Sing at my funeral,—

'Rejoice for a brother deceased,
Our loss is his infinite gain.'

. . . Hark! hark! hear ye not the song? Victory is ours! There is great rejoicing in heaven. Roll open, ye golden gates, and let my car go through. I must wait until the death-angel descends."

Very shortly the death-angel came, and the faithful servant of God went to reap the reward of his faith, and to realize his fondest hopes.

These two contrasted expressions of faith contain unexpressed volumes. "Say ye to the righteous, that it shall be well with him."

THE INDIAN.

BY S. E. BRIDGMAN.

There is estimated to be, in the United States, about 300,000 Indians, not counting the Alaskans. Of these Indians, their general character, their treatment by our government, their manner of living, their advance in civilization, the public know almost absolutely nothing. And more than this, not only do the people shut their eyes to the wrongs inflicted upon a once dominant race, but they accept as true the falsehoods and misrepresentations of those who are patiently and untiringly seeking to lift up the Indians under their charge to civilization and citizenship. These tribes, scattered over our northwest, most of them located beyond the Mississippi, are under the charge of seventy-eight agents. These are selected by the Churches of our land, and upon them is the responsibility laid, of nominating to the President Christian business men, of sterling integrity, who in other walks in life have been tried and tested; who are not only by education fitted for important pecuniary trusts, but who are in sympathy with educating and Christianizing a race that for centuries has suffered untold wrongs from the white man.

An agent thus nominated, approved by the President, confirmed by the Senate, is then sent to his distant post; exiled from all the privileges of home, literally sent out as a sheep among wolves. The Indian, however, is harmless compared with the hostility he must there experience from the unprincipled white men, who are hovering about every reservation, seeking to introduce liquor, ever ready to steal or destroy, and planning schemes for gigantic robberies of valuable timber or mining lands. These outside villains, often prominent in political life, are the deadly foes of our agents, who by oaths to the government, as well as by loyalty to the Indian, must thwart, if possible, their wicked schemes. Hence it is that a constant war is waged upon our Indian agents. They are called thieves and rascals; they are maligned and misrepresented; and so every effort is made to turn out a man that stands firm to duty. To say that our corps of Indian agents are, most of them, dishonest or incompetent, is to arraign the wisdom and integrity of the great religious sects of our land.

The duties of our agents are multifarious. He must settle all quarrels in the tribe; is to be judge, lawyer, jury; is to look after schools, and see that competent teachers are secured; is to build bridges, roads, houses; must keep his ears open to all complaints, and patiently listen to the story of all who come to him for advice and counsel; must keep a close watch upon "rings" that would rob the Indian of his rights, and bring suits for all trespass upon their lands. In addition to this, he is enslaved by red tape, and often must wait months for answers to important questions, requiring immediate reply, sent to the department. The clerical work, in the humblest agency, is enormous, so many and varied are the circulars sent, calling for the most trivial and minute details. Were an agent disposed to be dishonest, we cannot see how, with keen eyes ever resting upon him, he could be a defaulter.

For two hundred years we have been trying to civilize Indians with bayonets and bullets. We have expended more than one thousand millions of dollars in this line of policy, and have paid ten lives of our own people for every warrior slain in fair battle. Eight years of Bibles and books in the hands of sober, moral, honest men have done more toward civilizing Indians and lifting them up into manhood and self-respect, than two centuries of battles and bad whiskey had done.

The story of Captain Jack, of Sitting Bull, of Red Cloud, the wrongs inflicted upon them by a Christian nation, is one which, if it could have been fairly brought before our people, would cause every cheek to blush, every soul to thrill with indignation, at the bare recital of our treatment of a race that has in it so much of real nobility and manliness.

EDUCATIONAL.

BOSTON UNIVERSITY.

The committee from the patronizing Conferences attended the recent examinations and Commencement exercises of the School of Theology, Boston University. They took occasion, as far as their time would admit, to look after all matters pertaining to the school, visited the premises which it occupies, and conversed freely with trustees and faculty in relation to its affairs. The students are quartered, as they have been ever since the removal of the institution to Boston, in Wesleyan Association building, No. 36 Bromfield Street, the two upper stories of which are fitted up for dormitories and boarding hall. These accommodations are very comfortable, but quite too limited for the growing demands of the school. The recitation rooms are near at hand in the University buildings, at No. 20 Beacon Street.

The maturity and scholarship of the students compare very favorably with any former period in the history of the institution, a large proportion of those now in attendance having completed a college course before entering here. The curriculum of study is comprehensive, embracing, besides the reading of the Scriptures of the Old and New Testaments in the original languages, broad and thorough courses in ecclesiastical history and in the various branches of systematic and practical theology. The method of instruction, also, is almost entirely oral, requiring the use of the best text-books and books of reference, but leaving the student to do his own thinking and express himself in his own words. In addition to the regular instruction given by the distinguished faculty of the school, special lecture courses of marked ability have been given within the past year on the "Philosophy of Theism and the Non-Theistic Systems," by Professor Bowne, of the College of Liberal Arts; on "Concessions of Liberalists to Orthodoxy," by Rev. D. Dorchester, D. D., of Springfield; on "Mind, its Relations to Matter," by Professor J. S. Jewel, M. D., of Chicago Medical College; on "Relations of Theology to Ethics," by Rev. E. G. Robinson, D. D., president of Brown University; also a weekly lecture throughout the year has been delivered on missions by Professor Latimer, thus keeping this great enterprise of the Church constantly before the minds of the students in its various aspects and claims.

In addition to the valuable library of the school, special arrangements have been made whereby the students can have easy access to various libraries in the city, and also can hear the most distinguished speakers in the lecture courses of Boston. These are great privileges, and give the Church reason to expect superior attainments on the part of those who enjoy them. The method of examination was two-fold, requiring both written and oral answers to questions. Themes had been assigned, and every student was required to write and hand in his manuscript for inspection. The oral examination was upon topics assigned in presence of the committee. In both of these methods the students evinced remarkable familiarity with subjects they had been over, four only being considered deficient in their manuscript exhibits, and these fully recovering themselves in their oral examination. The oral examinations, as a whole, are marred by the absence of the senior class, which by the rules of the school, are allowed to present their manuscripts and finish the course in March, in order that those who desire may enter the spring Conferences.

Commencement day was one of great interest. This School held its public exercises in Tremont Temple, in connection with other departments of the University. The spacious hall was densely crowded, and on the platform were men prominent in Church and State, and in educational circles. The senior class numbered twenty-eight, twenty-one of whom were also college graduates. This School is doing a grand work for Methodism. Its faculty is composed of scholarly and industrious men, who are laboriously toiling to carry through a broad course of instruction that would well employ double their number; and its alumni now numbers about a thousand, who are widely scattered and laboring in all departments in home and foreign fields. Increased endowment funds are imperatively needed to enable the institution to carry out the growing demands that are pressing upon it. It is devoutly hoped the attention of men of means in the Church will be speedily turned to these wants, and that out of their abundance they will enable it to accomplish more fully its heaven-ordained work.

W. V. MORRISON, for the Com.

LASELL SEMINARY.

The annual examinations and Commencement exercises of Lasell Seminary, Auburndale, Mass., took place from the 10th to the 13th of June. They were introduced with a Baccalaureate discourse by Bishop Foster, of which it is sufficient to say that it was appropriate, able, and profoundly impressed the large congregation that heard it. The examinations were mainly written, and the papers shown to the committee evinced an acquaintance with the studies that demonstrated the thoroughness of the instruction, and the fidelity of the pupils.

The Commencement exercises were of great interest, reflecting the highest credit upon all. The essays of the graduating class were of more than average merit, and showed not only good judgment in the selection of themes, but a positive ability in their discussion. The parting address of Principal Bragdon to the class was tender and paternal; and his earnest words of counsel to be true, real, and ambitious of good, will not soon be forgotten.

The prosperity of this institution is matter for gratitude on the part of all its friends; and yet it is a cause for no surprise when the advantages it offers are considered. Its location is unequaled for beauty and healthfulness. The buildings are ample, comfortable and convenient. The grounds, embracing more than six acres, are tastefully laid out. The instructors, of whom there are fourteen, are equal to the best in their respective departments. The range of studies is quite extensive, covering the usual preparatory, scientific and classical courses. Special attention is given to vocal physiology, music and art. Nor are the physical culture and health of the pupils neglected. The institution is daily visited by a physician, by whom lectures are frequently given on the laws of health; and special features are from time to time incorporated, looking to the more complete education of the young lady for all the duties of life. During the year lectures on cooking have been given by Miss Parloa; and lessons in dress-making by a practical teacher; while as a part of the regular instruction of the school, lectures on various topics are given by noted educators and lecturers.

The government of the school is eminently parental. The school is a home as well as a seminary. The young ladies are regarded as members of a household as well as pupils, whose manners, morals, and religious culture are looked after as well as their intellectual development. The committee cannot too strongly recommend Lasell Seminary to parents, who are anxious to place their daughters in a school where every interest will be carefully promoted, where every influence is of an elevating character, and where the completest education may be obtained.

S. JACKSON, for the Com.

VERMONT METHODIST SEMINARY AND FEMALE COLLEGE.

The anniversary exercises commenced on Friday evening, June 7th, with a reception to the graduating class and invited friends. Prof. Southworth and wife spared no effort to make the evening pleasant and entertaining. The Baccalaureate sermon was preached in Trinity Church, Sabbath morning following, the subject being, "Paul at Athens." It was a scholarly and yet practical discourse. The examinations on Monday and Tuesday were thorough, and in the varied departments evinced faithfulness and efficiency on the part of instructors and students. Tuesday evening, Rev. P. Krohn, D D., lectured on "Woman's Sphere." This effort showed careful thought and investigation, and gave a happy, interesting freshness to this familiar theme.

Wednesday afternoon was occupied with the usual class-day exercises. In the evening came the prize speaking—a new order of anniversary exercises, but most excellent and beneficial. The committee awarded the first prize in declamation to J. G. Wing, Montpelier; the second to W. H. Herrick, Middlesex. The first prize in reading was awarded to Miss Flora M. Terrill, Cady's Falls; the second, to Miss Alice M. Eddy, Bellows Falls. The exercises of Commencement day surpassed our expectation, and were especially creditable to the graduating class. After the valedictory the prizes were appropriately awarded to the recipients by Presiding Elder Granger, of St Albans. Prof. Southworth then, in timely words, presented to the graduating class their diplomas. It is not too much to say that our Principal meets the peculiar needs of the place, and with eminent proficiency is directing all its interests. We rejoice in the courage of the trustees and managers, and their confident assurance that a brighter day has dawned upon this school. We also rejoice at the growing interest manifested in the institution by the largely increased attendance upon these anniversary exercises, and the gratification so universally expressed.

CHARLES PARKHURST, for Ex-Com.

Our Book Table.

Houghton, Osgood & Co. continue with great regularity their monthly additions to their LIBRARY EDITION OF THE BRITISH POETS. The last two volumes are Pope and Collins. The collected works of these poets are introduced by extended biographical sketches and explanatory prefaces. Pope's life is written by Rev. Alexander Dyce, which, with additional notes, extends over one hundred and sixty pages. The life of Collins is by Sir Harris Nicolas, and is followed by a critical essay on the genius and poems of the bard by Sir Egerton Brydges, Bart. This edition embraces all the acknowledged works of these authors. It is the fullest, most convenient, and beautifully published, which has been issued. The volumes are $1 75 each.

From the same house, and bearing the unmistakable marks, in the excellence of its publication, of the Riverside Press, we have, HAMMERSMITH; His Harvard Days, chronicled by Mark Sibley Severance. 12mo, 524 pp. Under a very slight veil of fiction, the writer of these sprightly pages has succeeded in presenting, very vividly, many sides of the college life of to-day at Cambridge—the serious, the humorous, the studious, the idle, the hopeful and the dangerous. It will be pleasant reading for undergraduates and their friends, and will bring freshly back to many a graduate of years, familiar and memorable hours.

THE GOSPEL ACCORDING TO ST. LUKE; with Notes, Comments, Maps, and Illustrations, by Rev. Lyman Abbott, D. D. New York: A. S. Barnes & Co. Octavo, 148 pp., price $1.50. We have, heretofore, noticed at length the previous exegetical volumes of Dr. Abbott upon Matthew, Mark, and the Acts—the author of this volume of notes upon Luke. They are both exegetical and homiletic, being specially adapted to the use of Sunday-school teachers and scholars. The volume is conservative in tone, but discusses quite fully all the difficulties in the text, and the late criticisms of modern Biblical scholars. The illustrations are quite numerous, and many of them finely executed.

Harper & Brothers are meeting the requirements of the times as to cheap literature by issuing, as a neat, unbound, quarto newspaper, THE FRANKLIN SQUARE LIBRARY—each number of about 100 pages, containing a full volume, for fifteen cents. The first issue is Anthony Trollope's, Is He Popinjay? The same house has also commenced the publication of a select library of American fiction, published in octavo form, with ornamented paper covers. Two volumes have already been issued—ESTHER PENNEFATHER, by Alice Perry, price 75 cents, a sad and unsatisfactory story, told with considerable power; and JUSTINE'S LOVERS, 60 cents, a livelier tale, with a better outcome.

STUDIES IN LUKE, containing the original Greek text, with an interlined English translation, and a new version, with an alphabetical appendix, by Benjamin Wilson. New York: S. R. Wells & Co. This handy manual is intended to aid the Sunday-school teacher in the study of the International Lessons for the two next quarters of this year. Many have used with much satisfaction the New Testament, prepared in the same manner and published by Mr. Wells. There are several valuable introductory chapters to this useful monograph, and it is largely annotated with exegetical notes and references. To intelligent teachers it will be a very serviceable aid in preparing their lessons for their classes.

G. P. Putnam's Sons have published, in ornamental paper covers (50 cents), and in muslin ($1.00), under the title of SHOOTING STARS, the very humorous papers which have formed a marked feature of the "sixth column" of the *New York Times*. The volume is from the pen of W. L. Alden. The illustrations are as amusing as the text. The fun covers much good sense and rare philosophy. The volume forms excellent vacation reading.

Hitchcock & Walden announce: Stories of History, for the Little Ones. Nearly ready, a new work, from the pen of Dr. Charles K. True, entitled, "Life and Times of John Knox, the Soul of the Scottish Reformation." It will be printed in the same style and size as "Sir Walter Raleigh," by the same author, and will be illustrated by two or more wood-cuts. In press, "A Treatise on Justification," by R. N. Davies.

Harper & Brothers have issued another of their school monographs, edited by William J. Rolfe. The present volume is a beautifully-published and carefully-annotated copy of Shakespeare's AS YOU LIKE IT. This handsome volume is illustrated with fine wood-cuts, and is introduced with a thorough discussion of this favorite of the great dramatist's comedies. The whole series of volumes edited by the cultivated Cambridge high-school master, of a few years since, is an admirable addition to our English literature text-books for our higher institutions.

SEX IN INDUSTRY; A Plea for the Working Girl, by Azel Ames, jr., M. D., of the Massachusetts Medical Society. Boston: James R. Osgood & Co. 16mo, 158 pp. This valuable and practical little treatise seems to have been suggested by the volume of Dr. Clark upon Sex in Education, and is based upon the carefully-collected statistics and thoughtful suggestions of Hon. Carroll D. Wright, chief of the Bureau of Labor Statistics, in his late exhaustive reports. The volume gives the generalizations and well-considered opinions of an experienced medical practitioner upon the physical effects of the various forms of industry in which women are now engaged. The facts presented are sometimes startling, and the suggestions are eminently wholesome. All philanthropists, as well as our hard-working girls, should read this valuable little book, and lay its counsels to heart.

THE BOHLEN LECTURES, 1878; The Fitness of Christianity to Man, by F. D. Huntington, S. T. D., Bishop of Central New York. Published by Thomas Whittaker, New York. 12mo, 127 pp. This lecture foundation has been established in the city of Philadelphia upon a generous fund, and is intended to cover the same subjects as the Bampton foundation in England—such as distinctly relate to the Christian religion. Bishop Huntington delivered four lectures—Christ among men, His approach to the heart; offered to men of a false religious culture; St. Paul at Athens; Christ in the presence of doubt; and the religion of Christ in the power of action. We need not say that these discourses are eminently fresh and vigorous, eloquent in style, and very impressive and persuasive. The little volume is a rich contribution to the literature of practical apologetics.

Harper & Brothers add to their Library of Select Novels, "Mine is Thine," by L. W. M. Lockhart (40 cents), "A Modern Minister," with illustrations, Vol. II (the Cheveley Novels). In their Half Hour Series they publish "The Coming Man," by Charles Reade, and "The Settlement of the Constitution, 1869–1784," by James Rowley, M. A., with four maps. Their Second and Third Franklin Square Library issues, 10 cents each, are "The History of a Crime," by Victor Hugo, and "The Russians of To-day," by the author of "The Member for Paris," dedicated to the Duke of Sutherland, K. G.

Mr. J. A. Whipple, at the Believers' Book Rooms, 36 Temple Place, has all the latest literature published by the Plymouth Brethren. He has just received, EIGHT LECTURES ON PROPHECY. New edition. 16mo, 342 pp. The authorship of the volume is not announced. The lectures are well-considered, eminently Scriptural, but all founded on a literal interpretation. They are devoted to the discussion of prophetic inspiration, and to the expected early coming of the Lord Jesus Christ, with the events that will immediately follow His manifestation. The book is fervently and reverently written. Its spiritual lessons are wholesome, however strong our conviction of its errors of interpretation may be.

From the same house we have, THE GOSPEL AND ITS MINISTRY, by Robert Anderson, LL. D. This treatise embodies very clearly the opinions of the Brethren upon the doctrines of the Cross, repentance, faith, justification, sanctification, substitution, righteousness, reconciliation, etc. It is evidently written by a skilled and cultivated hand.

The same Depository also issues LIFE IN CHRIST, by J. Denham Smith. This is largely an exposition of the believer's privileges as set forth in the Epistle to the Ephesians. Much of it is rich in spiritual suggestions.

HAND-BOOK OF PUNCTUATION, by W. J. Cocker, A. M. New York: A. S. Barnes & Co. Small quarto, 125 pp. This very useful little hand-book and school text-book is a condensation of the fuller work of Wilson. It leaves out much that a young pupil, or an ordinary writer, would not require, and presents, in the simplest form, the fundamental rules of correct punctuation, with forms for addresses and rules for proof-reading. It would form an excellent academic text-book.

Harper & Brothers publish, in their Half Hour Series, REAPING THE WHIRLWIND, a story by Mary Cecil Hay. Price 25 cents.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental—Joyful Strains, medley quadrille, by A. M. Schacht; Frank and Free March, by Paul Sternhagen; March, from the opera of Fatinitza, by Frank von Suppé; Petite Gavotte, by Miss J. T. Draper. Vocal—Sunset Song, words by Celia Thaxter, music by Julius Eichberg; The Moonlight Parade, words and music by C. M. Connolly.

THE SUNDAY SCHOOL.

Third Quarter. Lesson I.

July 7. Luke ii: 8-20.

BY REV. W. O. HOLWAY, U. S. N.

DATE: B. C. 4. Our received chronology begins its Anno Domini three or four years *after* the birth of Christ.

CONTEMPORARIES: Cæsar Augustus, ruling over an empire, embracing nearly all the known world; Herod the Great, king of Judea, a province of Rome.

ST. LUKE'S GOSPEL: Its author, Lucas or Lucanus, was born at Antioch (Eusebius), and was a physician (Col. 4: 10–14). He was a companion of St. Paul (Phil. 24; 2 Tim. 4: 11), and wrote, also, the Acts of the Apostles. After Paul's death tradition says he preached in Africa. According to Greg ry Nazianzen, he died a martyr, but common report declares his death to have been a natural one. His Gospel was written in the Greek language, between A. D. 50 and 58. The hand of the physician is discernible in the description of the cures wrought by Jesus (Angus), and the writer "is careful to distinguish between ordinary diseases and demoniacal possession; representing Satan as an agent from *without* in the former, and energizing from *within* in the latter," says Wordsworth. The genuineness of this Gospel has been almost unanimously admitted.

PRELIMINARY: The world was at peace. A universal census of the empire had been ordered by Augustus, probably for the purpose of taxation. In Judea the people flocked to their tribal cities, where their genealogies were preserved, for enrollment. Among these, Joseph and Mary, then settled in Nazareth, turned their steps southward to the royal city of David, and had reached the end of their seventy miles' journey in the crowded caravansary of Bethlehem, when our lesson opens.

THE BIRTH OF CHRIST THE LORD.

I. The Shepherds.

Matthew tells of the star-guided Magi, laden with spices and gold, making their long journey to worship the new-born king. Luke gives us the quiet nightfall, and the humble shepherds keeping their watch in the dewy fields. No tremor of expectation runs through their minds. They are not men of culture. Their knowledge is very meagre. They know how to pasture their flocks, and guard the feeding sheep from the lurking robber and the prowling wolf. They are hardy and abstemious men, with simple tastes, and, probably, with devout and docile minds; and they are totally unconscious, as, staff in hand, they pursue some wandering lamb that is straying too far from the flock, or with mantles wrapt around them, gaze upward at the silent stars, that this night is to be unlike any other; that its stillness and darkness are to be broken by a burst of radiance and revelation such as never before had illumined the earth; and that the rude Khan, too humble to be conspicuous above the dwellings in the town on the hill not far away, was destined to be held from this night onward in pious remembrance to the end of time, as the focal point of all preceding prophecy, the birthplace of the Saviour of the world.

Same country—region around Bethlehem; "the fields where Ruth, the Saviour's ancestress, had gleaned, sick at heart, amid the alien corn, and David, the despised and youngest son of a numerous family, had followed the ewes great with young" (Farrar). *Shepherds.*—Their simple minds could receive the teaching. The Pharisees and rulers awaited an earthly king, and not the Prince of Peace. *Abiding.*—Neither the year, nor the day of the year, of Christ's birth can be determined. Whedon infers from the severity of the Syrian winters and the uncertainty of tradition, that the "nativity" did not occur on the evening of December 25 (See his Commentary, Vol. II, p. 38). Farrar believes that it occurred "in the winter wild," but "neither the day nor the month can be fixed." Schaff objects to the argument drawn from the climate, and claims that between the middle of December and the middle of February, an interval of several weeks of dry weather occurs, and that the period about Christmas is often one of the loveliest in the whole year. *Keeping watch*—probably taking turns.

II. The Angels.

It was fitting that a heavenly gift should have a heavenly attestation. It was fitting that He who came to earth to incarnate Himself for man's deliverance, should be attended and announced. It was fitting that the Gospel which, according to prophecy, He came to preach to the poor, should be first proclaimed, not to the cultured, but to the lowly. At what hour the watchers on the fields of Bethlehem were startled by the sudden paling of the stars, and the glow and brilliance of an unearthly light, and the disclosure of a form too radiant for mortal eyes to gaze upon, we do not know; but such a revelation came. The luminous cloud which ages before had rested upon the Tabernacle, and which had filled the Temple at its dedication with such an awful splendor that the priests could not stand therein to minister, but which for hundreds of years had ceased to hallow the Holy of Holies—"the glory of the Lord," "the Shechinah," as it was called—now descended, not to re-sanctify the deserted fane, or convey a message to priest or scribe; not to perpetuate the old, but to inaugurate the new. In the centre of the shining an' angel stood, and proclaimed to the awe-struck shepherds "the good tidings of great joy which shall be to all people." A Saviour was born in the city of David. The Long-expected had indeed come. The "sign" would be "a babe wrapped in swaddling clothes, lying in a manger." And then, as though heaven could not contain its joy, "suddenly there was with the angel a multitude of the heavenly host," and the ears of the shepherds caught the notes of angelic praise that rose in glad hallelujahs before the Throne—"Glory to God in the highest, and on earth peace, good-will toward men!" A rude chapel, known by the name of "the Angel to the Shepherds," located about a mile from Bethlehem, under a grove of olives, is pointed out to the traveler as the monument erected on the site of this radiant vision; but the words then uttered have been vibrating ever since throughout the world, and their echoes will go down the years to the end of time.

And, lo!—expressing unexpectedness. *The angel*—or "an angel." Angels appear also at the Temptation, at Gethsemane, and at the Resurrection. *Glory of the Lord*—the Shechinah (see Exod. 24: 16; Num. 14: 10). *Sore*—exceedingly. *Fear not*—an assuring salutation frequently used by angelic visitors in Old Testament times; also to Zacharias and Mary. *For*—expressing reason. *Good tidings*—the modern English for the Saxon word "Gospel" (see Webster's Dictionary). *All people*—literally, "all the people;" *i. e.*, the Jewish nation; all mankind. *Unto you*—see Isa. 9: 6. *Born*—"the Word was made flesh." *City of David*—Bethlehem (Mic. 5: 2). *This day*—after 4,000 years' waiting. *Saviour*—same as Jesus; never used by Matthew or Mark, only once by John (4: 42), often by Paul in his later epistles, five times in 2 Peter (Wordsworth). *Christ*—the anointed, the Messiah. *Lord*—Jehovah. *Sign.*—One was needed and one was granted: 1, a babe; 2, humbly wrapped, not richly dressed; 3, lowly cradled—a manger, not a palace. This was explicit, and encouraged the shepherds to seek Him. *Host*—literally, "an army." The homage of angels was to be offered to Christ (see Heb. 1: 6). *Highest*—"the highest praise, for the highest subject, to the highest Person, in the highest place" (Gray). "Highest" may mean "highest strains," or "highest heavens," or "most high God." *Peace.*—"He is our peace," reconciling man to God, destroying the enmity excited by sin. *Good-will.*—The gift of Christ is the highest proof of God's good-will to men. Some prefer to render this, "Peace, etc., to men of good-will," restricting the message as in John, "As many as received Him, to them gave He power," etc.

III. The Holy Child.

Leaving their flocks untended, the shepherds hastened with eager feet to the town, seeking for the "sign" announced in the heavenly vision. In one of the narrow streets they pause at the door of the inn, and, making their way through to the cattle-stable, which may, or may not, have been a cave at the farther end, as tradition has it, they find the Child, wrapped as described, and lying in the manger. "The fancy of poet and painter," says Farrar, "has reveled in the imaginary glories of the scene. They have sung of 'the bright harnessed angels' who hovered there, and of the stars lingering beyond their time to shed their sweet influences upon that smiling infancy. They have painted the radiation of light from His manger-cradle, illuminating all the place till the bystanders are forced to shade their eyes from that heavenly splendor. But all this is wide of the reality. Such glories as the simple shepherds saw were seen only by the eye of faith; and all which met their gaze was a peasant of Galilee, already beyond the prime of life, and a young mother, of whom *they* could not know that she was wedded maid and virgin wife, with an infant Child, whom, since there were none to help her, her own hands had wrapped in swaddling clothes."

Justin Martyr, born at Shechem, A. D. 103, places the scene of the Nativity in a cave. *Let us go.*—A higher duty than their regular calling now interposed—the duty of visiting Him who was the Great Shepherd and Bishop of souls. *See this thing.*—They had no doubts. *With haste.*—Their desire was ardent to behold the "sign." *Mary*—her name generally precedes that of Joseph. *Manger.*—"These are built of small stones and mortar in the shape of a box, or rather of a kneading-trough; and when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babes in. Indeed, our own children have slept there in our rude summer retreats on the mountains" (Thomson).

IV. "The Old, Old Story."

The angels told it to the shepherds, and the shepherds told it to Mary and Joseph, and to the attending Bethlehemites. In simple, but graphic outlines, they pictured the heavenly vision and repeated the angelic song. Doubtless, the wonder was great and the comments many, but there was one who listened and was silent. The Virgin Mother treasured up every word, and "pondered" all these things in her heart. "In her all wonder was lost in the one overwhelming revelation—the one absorbing consciousness." The shepherds went back to their flocks, with hearts joyful and praiseful for the mercy which had singled them out in their obscurity, and had thrown such brightness upon their lives. Theirs was the blessing of the "poor in spirit." They had seen the infant King, and His spiritual reign had come to their hearts.

They made known.—The shepherds were the first witnesses, the earliest evangelists. *Wondered.*—Never did they have a better reason. *Mary.*—"Mary appears here, as in chap. 1: 29, and 2: 51, richly adorned with that incorruptible ornament, which an apostle describes (1 Pet. 3: 4) as the highest adorning of woman. Heart, mind and memory are here all combined in the service of faith." (Van Oosterzee).

Illustrative Truths and Incidents.

1. Not only does He seek no human splendors, but to show how little He accounts of such, He places Himself at the farthest extremes from them all. Hardly can He find a spot lowly enough to be His birthplace. He accepts all that men shun, all that they fear, all that they despise, all which repels their senses, in order to show how vain and imaginary are to Him all the glories of the world (Bossuet).

2. Over the cave selected by primitive tradition, the Empress Helena, mother of Constantine, erected the magnificent Church of the Nativity which still stands, (or rather its successor, built by Justinian), as an object of profound interest to the Christian traveler in the East. The cave which it encloses is 38 feet by 11, and at the eastern end a silver star in a marble slab designates the spot of the birth (Thomson). In a cave close beside the Church one of the most learned, eloquent and holy of the Fathers of the Church—the great St. Jerome, to whom we owe the received Latin translation of the Bible—spent thirty of his declining years (A. D. 386–420) in study, and fast and prayer (Farrar).

3. Mary is not a sort of divinity born of clouds. She is a true daughter of earth, and the humanity represented in her is that feeble, fallible, suffering thing we know so well, only she represents it in most touching humility and most assured faith. It is not needful to borrow the unreal colors of legend in order to call up before the mind that ideal type of purity, truth and artless faith which the Gospel limner has sketched in a few outlines, so true and tender that Christian art has never been weary of reproducing it on its canvas. Let us encircle her with no other halo than that glorious hope which flashes out in her song after the Annunciation, and leave unlifted that veil of heavenly modesty in which she enwraps herself when she leaves her high destiny, and of which she is never divested (Pressense).

4. In the [apocryphal] Gospel of St. James there is a really striking chapter, describing how, at the awful moment of the Nativity, the pole of the heaven stood motionless, and the birds were still; and there were workmen lying on the earth with their hands in a vessel, "and those who handled did not handle it, and those who took did not lift, and those who presented it to the mouth did not present it, but the faces of all were looking up; and I saw the sheep scattered and the sheep stood, and the shepherd lifted up his hand to strike and his hand remained up; and I looked at the stream of the river, and the mouths of the kids were down and were not drinking; and everything which was being propelled forward was intercepted in its course." But of this sudden hush and pause of awe-struck nature, of the parhelions and mysterious splendors which blaze in many places of the world, of the painless childbirth, of the perpetual virginity, of the ox and the ass kneeling to worship Him in the manger, of the voice with which, immediately after His birth, He told His mother that He was the Son of God, and of many another wonder which rooted itself in the earliest traditions, there is no trace whatever in the New Testament. The inventions of man differ wholly from the dealings of God (Farrar).

QUESTIONS FOR YOUNG THINKERS.

[For scholars between the ages of 13 and 18.]

1. Who was Luke, what did he write, and when was his Gospel written?

2. What events of our Lord's birth are narrated by Matthew, which Luke omits?

3. What facts were revealed by the angel? and how could angelic voices become audible to mortal ears?

4. Why were the shepherds selected to receive this important revelation?

5. Do you think the vision was restricted to a narrow circuit, or was widely visible?

6. Why did our Lord choose such lowly surroundings for the scene of His birth?

7. What did that birth mean to us?

8. Are we authorized in celebrating the 25th of December as Christmas?

9. What absurd doctrines relative to Mary are taught by the Romish Church?

HEREDITY.

BY REV. E. S. STANLEY.

SECOND PAPER.

The existence of good and bad children in the same family does not disprove the law; it only exhibits an occasional loss of the right spirit in the parentage, or it may result from the varied choices of the children. Nor must the faults in, or lack of proper training, bad outside influences, or any other irrelevant influence, be brought in as evidence against the perfect working of the law.

If the bud is perfect, it may be spoiled in developing. We are simply considering the normal state, and not the opening manhood. Originally, a holy race of beings was arranged for, and could have been obtained in this life. What hindered and obstructed that design is the assumption and infusion of the evil animus which perverted the original law, and perpetuates depravity. Regeneration, or the expulsion of the evil, and the infusion of the Holy Spirit, will restore man, even here, approximately to his primeval state.

But man must understand and steadily work upon the line of the law to gain that end. The benevolent desires of God are so great toward man, that, though nothing was revealed about it, He would co-operate in any movement to improve the coming generations.

Man is naturally hard, cold and unimpressible, like the polar ice mountains; but steady faith, careful obedience and prayer, will warm, soften and blend into the child-soul the purities of heaven, that the parents may know the doctrine to be of God. The very flowers struggling into being in our pathways proclaim that God loves the beautiful and good. He loves soul beauties best of all. And if man would "take heed to his spirit and seek a godly seed," rapturous surprises would fill his soul in these restoring processes of God.

Certain heathen know and are said to practice upon this law. So of the ancient Jews. Tertullian says: "A child from its very conception is dedicated to the idols those heathens worship. Everything is done to make it what they wish it to be. And it is so! No wonder that demons control them from childhood." Tertullian's language shows that he believed in this transmission law; that these heathen perverted it, while most Christians reject it. The heathen Horace exclaims: "A man is born, not made!" As the majority consent to be creatures of circumstances, there is much truth in the saying.

The ancient Jews were taught this law when instructed in the cause of the flood, and forbidden to marry among the heathen. They recognize it by saying, "The fathers have eaten sour grapes and the children's teeth are set on edge." And, "Thou wast . . . born in sin." They were not faulty for believing in the law, but for thinking they were holy because descendants from Abraham while they had lost "the spirit of holiness" from their hearts. On one occasion, when this very question was up, Christ not only did not deny its correctness, but tacitly allowed it by saying, "Ye are of your father, the devil." "I am of My father, God."

There is an unfathomed depth of meaning to that terse remark of the Bible, "They have begotten strange children." How? They were strange themselves. All these named evidences are added proof of the correctness of what is here advocated. If any of us were able to trace back our lives to the beginning of existence and impressions, we should find that our propensities, weaknesses, strong traits of character and besetting sins originated mostly in parental endowment. These soul temperaments are our moral or immoral investments, the great powers which rule the world and do much in fixing our destiny. Through grace all can be superior to misfortune. But since many are governed by circumstances,—

Endow them with the wondrous seeds
Producing great and noble deeds;
God sows good seed, and Satan, tares,
Each its own fruit unto perfection bears.

Again, human consciousness assents to the testimony of eminent physicians that disease or health is transmitted. This is so generally believed, that it is only named here as pointing to and confirming the conclusion to be reached.

For the intellectual argument, only one of many cases will be cited. The parents of Safford, the great intuitive mathematician, studied mathematics and astronomy together for months immediately preceding his birth. The wonderful result is known to all intelligent persons. It was no chance affair, such as doting parents would love to have befall their children. It was the result of a fixed law, which, if observed, prodigies are the rule and not the exception. Then, instead of the long labors of study, reason and induction, such as we have now, such a capacity for, inclination to, and intuition of, all learning would soon exist as would show the world a progression worthy of the name.

Seven-eighths of born idiots were either originated or endowed in mental or moral imbecility. "A wise son maketh a glad father, but a foolish son is the heaviness of his mother," has a painful force when viewed in the light of the marvelous laws of generation.

Our point here is: If God works this wondrous law in physics and intellect, He will work it with greater pleasure in the higher realm of human nature. But, alas, for humanity! Though a chariot of grace come down to light it up to heavenly glory, the ride is generally rejected. Then fancy weaves garlands of hope around this aversion to good and predisposition to evil. But soon there comes a power pressing on to wrong from which the child no more escapes than from a multitude of dancing furies. We calculate the greatness of an investment, an act, or thought, when grown to their greatest dimensions; but how little is thought of that little chrysalis of matter and that soul which is to develop into a fiend or the noblest of all possible manhood and glory!

Now we come to the moral and Scriptural argument for our doctrine as we see it. A young mother who was contented, well-disposed and happy in her first work of child endowment, was rewarded with a corresponding disposition in her child. In the second instance a change of circumstances so affected her mind that she was in a reverse state. She even sought to destroy the embryo child's life, but failed. There followed a wicked child who went to ruin in very early age. There was no fatality about these cases. In the first instance the mother did right, and was worthy of praise. In the following case she did wrong, and was blameworthy; for she could have done as well for the last as for the first. These are "stubborn facts," teaching lessons that all should learn for their own good and that of posterity.

Had this mother considered that she was unavoidably bestowing a good or bad endowment upon her children by every thought, act and emotion, and of as great importance to her offspring as "the inspiration of God" was to Adam, the dignity of her position would have ruled to good results in the second case. The second child was unfortunate, like millions of others, but not necessarily wicked. The same spirit which should have been in the mother as a preserving and endowing power, was in him to restore and keep him from being ruled by his inherited evil propensities.

A young man, as he gave himself up to the control of the intoxicating cup, cried out in despair, "My father and mother were drunkards!" Happy they who can say, "Mine were pure."

We now present four cases selected from the Bible to exhibit the religious bearings of this transmission law:—

The mother of Samuel, the prophet and statesman, was a godly and intelligent woman. From the purest motives and the noblest ambitions she desired and asked of God this manchild. It is fair to believe, from the knowledge and customs of her people, that the most careful and holy habits were observed during the endowment. The result was, a religious infancy, childhood and manhood. He was never known anything else but an obedient child of God. He was one of the best priests, prophets and statesmen that ever dwelt in Israel; not by chance, but from a "godly seed."

The prophet Jeremiah was chosen of God, and "sanctified from the womb." His parents must have been holy persons, or God would not have said, "Before thou wast born I sanctified thee." If God sanctified him, it was more than a setting apart for his future work. The divine holiness and the whole life and spirit of this great prophet show that the sanctification went for personal qualifications. And he had them. Not by miraculous power; but God worked through his parents, and in the original way this man was sanctified.

The parents of John the Baptist "walked in the commandments and ordinances blameless." His mother was "filled with the Holy Ghost" when she, through divine co-operation, was endowing this child with his religious nature. As a result, the son was filled with the Spirit from his first existence.

Was he not like his parents religiously? Did he ever know any other life? We answer yes to the first, and no to the second question. It is unfair to believe that God made this an especial effort for an especial purpose. As with Jeremiah, he foresaw the man, co-operated in the endowing, forechose him, and foretold his work.

Commercial.

BOSTON MARKET.
WHOLESALE PRICES.
June 25, 1878.

FLOUR—Superfine, $3.25 @ 3.75; extra, $4.25 @ 4.75; Michigan, $5.25 @ 6.00; St. Louis, $5.50 @ 6.50; Southern Flour, $5.50 @ 7.00.
CORN MEAL—$2.25 @ 2.50 ₱ bbl.
OAT MEAL—$5.00 @ 6.00 ₱ bbl.
CORN—Mixed and Yellow, 49 @ 52c. ₱ bush.
OATS—30 @ 38c. ₱ bushel.
RYE—66 @ 70c. ₱ bush.
SHORTS—$14.00 @ 15.50 ₱ ton.
FINE FEED—$14.00 @ 15.50 ₱ ton.
SEED—Timothy Herds'Grass, $1.45 @ 1.60 ₱ bush.; Red Top, $1.80 @ 2.00 per sack; R. I. Bent, $3.00 @ 4.00 ₱ bush.; Clover, 7¼ @ 7¾c. ₱ lb.
APPLES—$4.00 @ 5.00 ₱ bbl.
BEEF—$9.00 @ 11.00 for mess and extra mess; and $11.50 @ 12.00 ₱ bbl. for family.
PORK—$9.50 @ 13.00; Lard, 7¼ @ 7¾c.; Hams, 8 @ 9c. ₱ lb.
SUGAR—Powdered, 9¾c.; granulated, 9 @ 9¾c.; coffee crushed, 7¾ @ 9c. ₱ lb.
COFFEE—Java, 21 @ 27c., gold; Mocha, 27c. ₱ lb. gold.
TEAS—Japans, 20 @ 70c.; Oolongs, 25 @ 75c. Gunpowder, 22c. @ 95c.; Young Hyson, 26c. @ 75c.
BUTTER—16 @ 18c.
CHEESE—Factory, 6 @ 8½c.
EGGS—14 @ 14½ cents per doz.
HAY—$16 00 @ 18 00 ₱ ton.
STRAW—$11.00 @ 12 00 ₱ ton.
POTATOES—New, $2.50 @ 2.75 ₱ bbl.
BEANS—Extra Pea, $1.65 @ 1.75; medium, $1.60 @ 1 70 ₱ bush.
POULTRY—12 @ 14 cents ₱ lb.
CABBAGE—$4.75 @ 2.00 ₱ bbl.
DRIED APPLES—15 @ 18c. ₱ lb.
ONIONS—Bermuda, $2.25 ₱ crate.
SWEET POTATOES—$2.00 @ 2.25 ₱ bbl.
CRANBERRIES—$8.00 @ 10.00 ₱ bbl.
ORANGES—$7 00 @ 0,00 ₱ box.
LEMONS—$5.00 @ 6.00 ₱ box.
FIGS—9 @ 15c. ₱ lb.
RAISINS—Malaga, $2.00 ₱ box; Sultana, 10c., and Valencia, 8c. ₱ lb.
CURRANTS—7c. ₱ lb.
DATES—4 @ 5c. ₱ lb., as to quality.
CITRON—15½c. ₱ lb.
PRUNES—9 @ 10c. ₱ lb.
GREEN PEAS—$0.00 ₱ 5.50 ₱ bbl.
STRAWBERRIES—10 @ 15c. ₱ qt.

REMARKS.—The market for Flour remains quite as dull as previously noticed, and there is no prospect of any improvement. There is no material change to notice in Corn since last week. The Butter market has remained quite steady during the week, with a good demand for the better grades and very little pressure to sell, as it is believed the market has touched the lowest point. In Cheese there is very little change. Eggs are 1c. higher. Poultry is scarce, with the demand correspondingly light. Old Potatoes have been quite dull and nusettled during the week, and prices have eased off with more abundant supplies of new. Mocha and Java Coffees are held firm, as the available supply is small. Good and choice Formosa Teas are scarce, but supplies of new will soon be arriving.

ORIGINAL TRADE MARK
ORIENTAL DETERSIVE SOAP!
ORIENTAL DETERSIVE SSAP!
ORIENTAL DETERSIVE SOAP!
OVER 21,000,000 POUNDS SOLD.
A perfect laundry soap, made upon *new chemical principles* known only to us. It will **do more work** and **wash better that any soap in existence.** *Warranted not to shrink or injure the clothes.* Made only by
Charles McKeone, Son & Co.,
PHILADELPHIA.

—Maize Flour Toilet Soap!—
—Maize Flour Toilet Soap!—
—Maize Flour Toilet Soap!—
A new soap compound that soothes, whitens, and whitens the skin, has very superior washing properties, and suited for bath, nursery, and general toilet use. It is delightfully perfumed and sold everywhere. *Registered in Patent office, 1876, by the manufacturers,* Chas. McKeone, Son & Co., Philadelphia. 374

65 Mixed, or 25 Gilt-edged cards, with names 10c. and 3c. stamp. 10 packs 10 names $1. W. C. CANNON, 712 Washington St., Boston, Mass.
Best place on earth to get Cards.
316

AARON R. GAY & CO.,
Stationers and Blank Book Manufacturers
ACCOUNT BOOKS
of any desired Pattern Made to Order.
130 State Street.
284

BEFORE BUYING OR RENTING A
CABINET OR PARLOR ORGAN
Be sure to send for our LATEST CATALOGUE and CIRCULARS with NEW STYLES, REDUCED PRICES and much information. *Sent free.* MASON & HAMLIN ORGAN CO., Boston, New York or Chicago. 37

THE DINGEE & CONARD CO'S
BEAUTIFUL EVER-BLOOMING
ROSES
We deliver Strong Pot Roses, *suitable for immediate flowering,* safely by mail, at all post-offices. 5 Splendid Varieties, *your choice,* all labeled, for $1; 12 for $2; 19 for $3; 26 for $4; 35 for $5; 75 for $10; 100 for $13. Send for our NEW GUIDE TO ROSE CULTURE, and choose from over 500 finest sorts. Our Great Specialty is *growing and distributing Roses.* THE DINGEE & CONARD CO., Rose-Growers, West Grove, Chester Co., Pa.
338

LADIES IF YOU COLOR USE LEAMON'S DYES!
Warranted the best and cheapest Dyes for all family and fancy dyeing. Dresses, Cloaks, Coats, Ribbons, Ties, Feathers, anything, can be colored any shade. Anyone can use them. The expense is trifling. We especially recommend the Black as much better than logwood. Sold by druggists, or any color sent by Mail; large size, 25c., small size, 15c. Send for Dye Book and beautiful Samples, free. Wells, Richardson & Co., Propr's. Burlington, Vt.
360 eow

EDUCATIONAL.

Greenwich Academy,
Founded 1802. For both sexes. On Narragansett Bay. College preparatory, Musical, Commercial, English, Academy and Art Courses. Terms moderate. Discount to Clergymen. Spring Term begins March 26th. For Catalogue address the Principal, Rev. F. D. BLAKESLEE, A. M., East Greenwich, R. I. 310

Lasell Seminary
FOR YOUNG WOMEN,
AUBURNDALE (near Boston), Mass.
An attractive home, under Christian influences; thorough teaching; good board and well-furnished rooms; intelligent care of the health of growing girls.
Special attention to social culture.
Boston privileges without the disadvantages of a city residence.
Constant drill in reading, spelling, writing, singing, etc. Familiar talks about health matters.
Send for catalogue. C. C. BRAGDON, Pr.
186

Drew Theological Seminary
FIVE GENERAL DEPARTMENTS OF THEOLOGY. In addition, special topics treated by representative non resident lecturers. Practical instruction in PULPIT ORATORY, by a special Professor throughout the year. Tuition and furnished rooms *FREE.* Fall term begins Thursday, Sept., 20.—The Seminary year closes May 16, 1878. For Catalogues and all special information, address, JOHN F. HURST, Madison, N. J.
302

HENRY BAYLIES,
Attorney and Counsellor at Law,
AND NOTARY PUBLIC.
3 School St., (up one flight) Cor. of Washington St. BOSTON.
Residence, cor. of High St. and Garland Ave., Malden.
Reference, by permission to
J. P. Magee, Methodist Book Room,
A. S. WEED, Zion's Herald. 342

Wesleyan Academy,
WILBRAHAM, MASS.
This celebrated Academy for ladies and gentlemen will open the Fall Term of its *Fifty-fourth Year,* Aug. 21. Location unusually pleasant and healthful; grounds extensive and attractive; buildings modern and commodious. Instruction given in the following departments: English, Commercial, Scientific, College-Preparatory, Art, and Music.
A thoroughly competent Professor in charge of each department.
Address for Catalogue, etc., Rev. N. FELLOWS, A. M., Principal. 312

BRADFORD ACADEMY FOR YOUNG LADIES.
Year commences September 10. For circulars and admission apply to Miss ANNIE E. JOHNSON, Principal, Bradford, Mass. 380

SUMMER INSTITUTE
AT MARTHA'S VINEYARD.
Instruction and Recreation at Minimum Prices Fifteen Departments; twelve Instructors.
Send for Circulars to HOMER B. SPRAGUE.
381 Hotel Berwick, Boston, Mass.

BOOKS BOUGHT WITHOUT MONEY
A LIBRARY GIVEN AWAY FOR A LITTLE LABOR.
I have secured a large collection of books in the interest of the People's Church, and have determined to offer them as prizes for assistance in the sale of our bricks. These elegantly engraved cards on which is printed a *brick in colors,* and a description of the Church, are copyrighted, and sold for only ten cents apiece, to aid in building the Church. To any persons who will order and sell after the date of this notice, bricks as follows, the books named will be sent to their address, free of expense.

For 10 Bricks, The History of the Old South Church, Boston. Price 50 cts. or a Copy of the Methodist Discipline. 40 cts.
" 12 Bricks, A copy of The Methodist Hymn Book. 65 cts.
or Woman and the Law, or History of the Old Elm and Jesse Lee on Boston Common, or The Telephone, by Prof. Dolbeare, 75 cts.
or the Centennial of New England Methodism. $1.00
" 15 Bricks, Itinerant Preaching, or any of Osgood & Co's Little Classic Editions—Authors, Narrative Poems, Comedy, etc., etc. 1.00
" 20 Bricks, The Life of Charles Sumner, or " of Henry Wilson, or " of George Peabody, or " of Dr. Livingstone, or History of the St. Johns' Fire, or Dr. Townsend's Arena and Throne, or The Life of Moody, or The Life of Father Taylor, or Scenes in My Life, by Rev. Mark Trafton, or any of Joseph Cook's Books—Biology, Transcendentalism, or Orthodoxy. Hogue Interiors, or Dr. Townsend's Lost Forever, or Credo. 1.50
" 25 Bricks, The Women of the Orient, The Temperance Reform and its Great Reformers, or Bishop Haven's Pilgrim's Wallet, or Macaulay's Speeches and Poems or the Alice and Phœbe Cary Memorial, or The Faithful Wife at Home, a Large Steel Engraving. 2.00
" 30 Bricks, The Sages and Heroes of the American Revolution Josephus Complete Works, or Bryon, or Burns, or John S. C. Abbott's History of Christianity, or The Women of the Century. 2.50
" 40 Bricks, Rice's Quotations from the Poets, Bishop Haven's National Sermons, or any two volumes of Dr. Townsend's Works, or any two of Charles Dickens's. 3.00
" 50 Bricks, Shakespeare's Complete Works, or Moore's, or Scott's, or The History of Massachusetts, The History of Maine, The Lives of the Presidents. 3.50
" 60 Bricks, Abbot's Life of Napoleon, Full Morocco, or ZION'S HERALD and the *Golden Hours* for a whole year. 4.50
" 75 Bricks, Four Large Steel Engravings, forming a set entitled, "The Voyage of Life," Macaulay's Essays in three volumes, or one Volume of McClintock's Cyclopedia. 6.00
" 90 Bricks, Macaulay's History of England, or Whedon's Commentary on the New Testament, each in four Volumes 7 & 8.
" 100 Bricks, A Large Family Bible or Robinson's Palestine in three volumes, or Shakespeare's Complete Works in Turkey Morocco antique, or Dr. Townsend's Complete Works, or Clark's Commentary on the New Testament Complete, or The Complete Set of Bishop Haven's Books. 10.00
150 Bricks, Webster's Unabridged Dictionary, or Bagster's Bible. 12.00

To the Sabbath School selling 250 bricks, we will send $25 worth of Sunday-School books, from any of the book stores, and for every dollar's worth of bricks above that amount, a dollar's worth of books. We can send any book in the market. Any Sunday-School ordering $100 worth of books may have Smith's largest size Bible Dictionary, in four volumes, Price $26.
Address, giving full name and Post-office distinctly.
J. W. HAMILTON, Pastor,
350 People's Church, Boston.

$66 a week in your own town. Terms and $5 outfit free. H. HALLETT & CO., Portland, Me.
356

NOW READY! Bright! New! Sweet Cheerful
GOSPEL ECHOES BY R. G. Staples
Do not supply your school with new singing books, until you have examined and tested this book. It is by far the best for SUNDAY SCHOOLS, PRAYER-MEETINGS, and HOME CIRCLES. It is full of contributions from ALL THE BEST authors of Sunday-school music in the country. Children, Teachers, Superintendents, Pastors, Parents, all say they want it. For sale everywhere. Sample pages free. Sample copies, 30 cents, or $3.60 per dozen, by mail. Address, CENTRAL BOOK CONCERN, Oskaloosa, Iowa, or O. DITSON & CO., Boston, and New York.
362

BEATTY
ORGANS Another battle on high prices. War on the monopolist removed. See Beatty's Latest Newspaper full reply (*sent free*) before buying PIANO or ORGAN. *Read my latest circular. Lowest prices ever given.* Address Daniel F. Beatty, Washington, N. J. RAGING WAR ORGANS 376

PROF. A. J. SCHEM'S HISTORY of the
WAR IN THE EAST
is the LIVE book for LIVE agents. Has 700 octavo pages, 100 Engravings. Price, $3.00. Address H. S. GOODSPEED, New York or Cincinnati, O. 376

Organ for Sale. The organ of the Church St. Church is offered for sale. It is a pipe organ, with double bank of keys, and made by a well able Boston firm. It will be sold where it is or set up and warranted as required. It can be bought for nearly one-third what it cost, because not large enough for the People's Church. Address Rev. J. W. HAMILTON, Pastor People's Church, Boston 363

AGENTS WANTED FOR THE ILLUSTRATED
UNIVERSAL HISTORY.
A Clear and Concise History of all Nations
Commencing with the Earliest Periods and ending with the most recent Important Events, including the Turco Russian War. The Administration of President Hayes, etc. 3 BOOKS IN ONE. Low price, quick sales, extra terms
Address,
J. C. McCurdy & Co., Philadelphia., Pa.
370

5000 Agents Wanted to subscribe for the Agents' Journal, a handsomely bound 24 page Journal, brim full of interest to Agents. Specimen Copy sent free. AGENTS' JOURNAL, N. Y.
358

MONEY WANTED. Sums of from $1000 and upwards commands in Indianapolis 8 per cent. Loaned in smaller sums 10 per cent. can be obtained on good margins. Please give instructions which you would prefer. Ordinarily the margin in each case is ample. No others taken if known. Values have greatly diminished, but loans are taken at present values, not over one half, ordinarily one third of value. For details write to me at Indianapolis, Ind. T. A. GOODWIN. 326

GOLD Any worker can make $12 a day at home. Costly Outfit free. Address TRUE & CO., Augusta, Maine. 356

60 Mixed Cards, with name, 10c. Best offer *ever made.* F. W. GARDINER, Lynn, Mass. 368

50 Elegant Mixed Cards, with name, 13c. Agent's outfit 10c. Sewing Machine, Northford, Ct.

25 NEW YEAR CARDS, with name, 20c. 25 Extra Mixed, 10c. Geo. I. Reed & Co., Nassau, N. Y. 328

ZION'S HERALD.
The Oldest Methodist Paper in the World.
OFFICE OF PUBLICATION, WESLEYAN BUILDING,
36 Bromfield Street, Boston, Mass
A. S. WEED, Publisher.

BRADFORD K. PEIRCE, Editor.

☞ All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price $2.50, Payable in Advance.

Postage 20 cents per year.

SPECIMEN COPIES FREE.

It should be read by every Methodist in New England.

It contains an average of *Forty-two columns* of reading matter each week.

The ablest pens in the Methodist Episcopal Church, constantly contribute to its pages.

In every number may be found a summary of religious news, from our own Churches in this country, and also from all parts of the world.

Carefully prepared and elaborate notes on the Sunday-school Lessons published in each issue.

This alone is worth the price of the paper.

All other departments of the paper supplied with original and fresh matter.

NOTICE TO SUBSCRIBERS AND CORRESPONDENTS.

The name of each subscriber is printed on the paper sent every week, and the date following the name indicates the year and month, to which it is paid. If the date does not correspond with payments made, the subscriber should notify the Publisher immediately.

Postmasters and subscribers wishing to stop a paper, or change its direction, should be *very* particular to give the name of the post-office to which it has been sent, as well as the one to which they wish it sent.

To *return* a *paper,* or *refuse* to take it from the post-office is not a *proper notice to stop it.* Persons wishing to discontinue their paper should write to the office of publication and say so; but should be very careful to forward amount due, for a subscriber is legally holden as long as the paper may be sent, if the arrearage remains unpaid.

☞ Communications which we are unable to publish will be returned to the writer, if the request to do so is made *at the time they are sent,* and the requisite stamps are enclosed. It is generally useless to make this request at any subsequent time. Articles are frequently rejected which are condensed into half their space, we might be glad to use. Anonymous communications go into the waste-basket at once, unread.

Articles are paid for only when this is expressly stipulated.

ADVERTISING RATES.

First Insertion (Agate matter), per line	25 cents.
Each continued insertion	" " 20 "
Three months, 13 insertions	" " 16 "
Six months, 26	" " 15 "
Twelve months, 52 "	" " 14 "
Business Notices	" " 35 "
Reading	" " 50 "

☞ No Advertisement published for less than one dollar.

☞ No Advertisement will be taken without a personal inspection by us of the copy.

☞ Cuts will be taken only by special arrangement.

ALONZO S. WEED,
Publishing Agent,
36 BROMFIELD ST., BOSTON.

CONTENTS.

PAGE

Original Articles. The Camp-fires of God (poem).—Voltaire in France.—Thomas A. Becket.—The City of Palaces.—The Reward of Charity. FROM OUR EXCHANGES 201

Miscellaneous. The Hope of the Gospel.—A Contrast.—The Indian. EDUCATIONAL. OUR BOOK TABLE . . . 202

The Sunday-school. Heredity.—Boston Market.—Advertisements . 203

Editorial. Is the Function of the Church Exhausted?—Nature and Prayer.—Editorial Items 204

Notes from the Churches. Massachusetts.—Rhode Island.—Connecticut.—Business Notices.—Church Register.—Advertisements 205

The Family. What I Learned of the Brook (poem).—A Friend on the Train.—The Cambric Dress.—George Eliot at Home.—Mr. Bryant's Last Poem.—Etchings. FUN AND FACT. Not Far (poem). FOR THE LITTLE FOLKS. The Pet Rabbit.—Lulu's Complaint (poem) . . 206

Correspondence. Letter from New York.—"Gardening by Myself." RELIGIOUS ITEMS. OBITUARIES. Advertisements 207

Church News. Maine.—East Maine.—New Hampshire.—Vermont.—Reading Notices.—Church Register.—Marriages.—Advertisements 208

ZION'S HERALD.

THURSDAY, JUNE 27, 1878.

We heard of a young, ambitious, sensational preacher, the other day — who manages to draw a crowd of followers to his hearing during the limited term of a Methodist pastorate, by a series of discourses upon passing events, and who would soon become stale as a settled minister — saying, in discussing the importance of the repeal of the law of the Church limiting pastoral terms, that he was only waiting for a call from some Congregational Church, as he found it impossible to complete his work with a people in three years. We heartily hope, for the sake of our Church, that he will have an early call and immediately accept it. We hope, also, he will be very useful among the people where he goes; but it is quite evident that he is out of his element with us. We should probably, every time, exhaust our ability of being profited by him, before, in his estimation, he had "completed his work" with us. No minister among us "completes" the work. He takes up the work where his predecessor leaves it, and the next man in the ranks steps into the front the moment he moves to another portion of the field. The work is one, and there is no flagging save when an ambitious preacher supposes that the Church is established for his personal development alone, and not that he is sent simply to serve, to the extent of his ability, the Church of his Master, and for his Master's sake.

In the *Nineteenth Century*, for June, is a very able and suggestive article, written by Mrs. A. Sutherland Orr, in which attention is called to the probable effect, in the next generation, of the present movement among women, both physically and intellectually. They are now choosing freely the professions; they are engaging actively in the great social reforms of the period; they are entering upon many kinds of active business; they are cultivating the various forms of literature and art, and the doors to political power and preferment are already ajar before them. In this generation, no perceptible reaction upon their womanly instincts and distinguishing characteristics will be apparent. But when, for a generation, woman has thus gone forth into public life and submitted herself to the natural effect of it upon her mind, her tastes, her modes of thought and action, what must be the probable influence upon her womanly characteristics? It is evident that Mrs. Orr is far from being reconciled to the possibilities that seem to lie in the direct path in which her sex appears to be moving. It may be, however, that nature will conquer culture; that the present struggle for an independent life will not become a barrier between the sexes; that art and service will not exhaust the affections or estrange the majority of women from the instinctive desire to find a counterpart in the other sex, or fortify her against the sudden outburst of tenderness toward one who touches her heart. The paper is, however, worthy of careful reading.

It is charged against Mr. Comstock that he uses deceit in obtaining testimony against the abandoned wretches who are engaged in circulating their vile wares, and who succeed in covering their hideous manufactories and salesrooms from the too-easily blinded eyes of the ordinary officers of justice. Some persons therefore criticise the indefatigable and daring prosecutor of these reckless criminals as doing evil to secure a good result. To this it may be answered, that he only uses the permitted strategems of war; and "laws are silent amid the clash of arms." These villains are the entrenched foes of all constituted society. It cannot be said of their wares, as of alcoholic liquors, that they have any valuable use, or that any right-minded man can question the necessity of their destruction for the preservation of the virtue of the community. The life of the State and the purity of youth are at stake. As one would entrap a thief or murderer, or draw national foes into a snare, or beguile a wild beast into a place where he can be secured, so in this vile conspiracy against virtue, measures justified in defensive war, where faith, fireside and native land are in jeopardy, may be permitted. That is the answer that is given by an excellent teacher of ethics in this vicinity, to the charge against Mr. Comstock.

The Wesleyans are just closing up their ecclesiastical year in preparation for the Annual Conference, just about to assemble. The statistics, which have been reported, while they show a large increase in a few districts, exhibit a net decrease, throughout the body, of 1,415 members. This is not attributed to any marked loss of moral tone in the Connection; but, in part, to the commonly recognized reaction following the revival season which swept around Britain during the visit of the American evangelists; and especially to the fact, that while the sympathizing and even converted members of the Wesleyan congregations increase the audiences of the chapels, the class-meetings, where alone the membership is enrolled, have not increased as rapidly in numbers. One of the denominational editors has also noticed that seasons of business depression are always attended with losses in the membership. But our devout brothers on the other side of the Atlantic take hopeful views of the future, and summon their Church to humble and fervent prayer, and to a "grand act of re-consecration" and "high resolves for more devoted and zealous labor."

Love is spontaneous. Its impulses are from within. This dominant Christian virtue acts from no outward constraints, but from the pleasure of doing. It is never self-contained; but, like the living spring, bursts forth to refresh, quicken and beautify the desert around. By it we are lifted above the law. If the law commands obedience, love performs it from a sense of delight. The obedience of love is not only cheerful, but steady and reliable. Legal religion is like a sail vessel on the Atlantic, subject to the outer tides and tempests; that of love, like the Cunard steamer, is moved from within and makes its way direct, in spite of waves and storms, along the line of duty. If God has set us out on the boisterous sea of life, He has given us the genius of love to neutralize and control the most adverse elements.

In the Gospel obedience is the test of virtue. If you love God, you will exhibit that love by obeying His commands. Pious thoughts and resolves are not enough; those purposes need to be carried into effect. Solid acts alone can evince your settled and permanent convictions. You are not to rest satisfied with your experience until it is tested by your conduct. Emotions and meditations and resolves are cheap; and if they stop short of an outward expression in the life, are as worthless as cheap. "Lord! Lord!" never admitted a man to heaven; the doing the will of our Father in heaven is the only way of entrance.

The Gospel as revealed in human experience is not designed to be a dark lantern. It is not kindled for your sake alone; the world is to be benefited by your light. You are the city set on a hill; men ought not to be obliged to search in order to find you; the true light blazes forth so that the most unobservant passer-by cannot fail to see it.

The law imposes a yoke and a burden; the Gospel, by the power and magic of divine love, lightens them. Under the law they are hard and grievous to be borne; under the Gospel they are easy, a delight and joy. Love lifts all burdens, makes all duty easy.

IS THE FUNCTION OF THE CHURCH EXHAUSTED?

One of our quite widely-circulated daily papers, outside of Boston, moralizes through a column of a late issue upon the opinion, which it affirms that many hold, that the influence of the Christian Church is upon the wane, and is still further to decrease; and that, in truth, "the world has no longer any real occasion for it." The writer of the article finds the reason for this sentiment in what he affirms to be the fact, that, at the bottom, most of our Churches are mediæval. He is thoughtful enough (for which, thanks!) to tell us just what he means by this somewhat familiar and yet formidable and mysterious word. The mediæval "bias," from which the Christian body is still suffering, is the belief that the Church is a divine institution; that its chief aim is to save men from hell and guide them to heaven; that its intensest earnestness has regard to the life beyond the grave, while it regards the present life as a miserable affair; that it believes that it is no part of the duty of the Church to improve the present condition of the world — to seek for the removal of war, pestilence and ignorance; and that it teaches that all that is necessary to secure a wide-open door into heaven, is to obey the Church, accept her rites, and conform to her requisitions.

The writer has hardly presumption enough to affirm that this "mediæval" idea, as he terms it, is still in full force in the Church of to-day; but he declares that it moulds to a great extent religious organizations. To this extent, certainly, he thinks the malevolent leaven is working in Christian bodies. They make it still their chief concern to hold out, as an object of prime endeavor, a future heaven, and give great prominence to the means of securing it. The Churches have not yet become released from the "mediæval" habit of insisting that the Bible must be believed and obeyed; and, what is more singular, when attributed to the ignorance and superstition of the Middle Ages, the Church still insists upon "faith in Christ." We have something more than an indistinct impression that a good while before the "dark ages," a very intelligent Christian, who had even seen, as "one born out of due time," "the highest representative of religion," as our writer calls Him, "Jesus Christ," intimated to a man who wished to know, without being pressed by a preacher, what he should do to be saved, that he should "Believe on the Lord Jesus Christ." Besides this faith, the Churches insist, says our moralist, that men should go to church and take the sacraments, and then they will be sure of heaven.

The great vice of this whole evangelical system, in the estimation of our very broad and philosophical religious teacher, is, that the Church of to-day totally fails of meeting "the definite noble and imperative opportunity" which lies before it. It fails to teach men the highest truths — those relating "to character and conduct." Think of that! Meditate upon the cool and calm presumption with which a man of average intelligence makes such a charge as this against the tens of thousands of Christian Churches in the land. Do not teach men truths relating to character and conduct! Pray, then, what do they teach? What was the effect, so far as even ordinary humanity and simple philanthropy are concerned, of faith in the Lord Jesus, upon the "character and conduct" of the "jailer of Phillippi?" The same paper in which this editorial appeared, has heretofore borne ample testimony as to the manifest results upon "character and conduct" of the preaching of Mr. Moody, and especially of the efforts of Mr. Murphy in his temperance crusade, who bases all expectation of a permanent recovery of character and of returning decency of conduct, upon divine aid secured by trust in a living and ever-present Saviour.

"Happy," says this writer, in an unexpected burst of appreciation of the "character and conduct" of Jesus, "happy is that man who lives in the temper of Jesus!" Is there a rational man living, with the exception of such perverted and insane minds as Ingersoll and his stripe, that will say, that in the Church are not to be found those who live daily in the temper of Jesus, and who find aid and nurture to this in her sacred Book, in her Sabbath services, and in her helpful ordinances? Men and women, whose piety does not linger around the altar and within the sanctuary when they leave the house of God, but inspires them to constant charities, to an interest in everything that elevates the race, which sends them to aid the poor, to nurse the sick, and to visit the prisoner, are the well-known representatives of the Churches of to-day. There are, indeed, many individuals in the Churches that have not the "temper of Jesus;" but it is not the fault of the Churches. There were hypocrites and Judases in Christ's day. And we are happy to admit that there are persons with the "temper of Jesus" who are to be found outside of Churches. They are no better for being outside — no better than those in the Churches. They need not, except from choice, remain outside, if they have the "temper of Jesus!" The Church is broad enough now to embrace them. There may be local Churches that would shut out of their communion, by a thorny creed, a sincere disciple of the Master, who unmistakably exhibited the "temper of Jesus;" but we believe such instances will be found limited. The Churches, properly enough, insist upon the hearty concurrence with the received views of the denomination of a religious teacher — of one that they formally endorse and send out to be the guide of others, and in an important sense become responsible for; but we think there are few Churches that would refuse Christian fellowship to an honest believer in revealed religion, who had the unqualified signs in his "character and conduct" of the "temper of Jesus," even if he could not receive the letter of the creed in all its breadth.

If the Church is to be as broad as the world, of course there is no need of the Church. If the Bible is not an inspired volume; if Christ was not the Son of God; if there be no relation between the life to come and the life that now is; if sin is a misfortune, or simply a discipline to something better; if retribution is superstition; if accepting and obeying the Bible, if trusting in and praying to the Lord Jesus Christ, are, after all, only mediæval traditions, and the preaching of the Gospel of the New Testament does not profoundly and permanently affect human character and conduct, and secure the highest interests of the race for time and eternity, the sooner the churches are closed, the earlier will be the period of man's ransom from an amazing and long-perpetuated superstition. But while the men of the Churches stand in the front rank of the most daring investigators of the laws of nature; while they preach against war, and send their angels of mercy to bind up the gaping wounds it makes; while they warn against vice and crime, and, like the good Samaritan, lift up the abandoned from the dust, and seek the prodigal, the magdalen, and the murderer, in the haunts of death and the prisoner's cell; while they build colleges and endow hospitals; while they visit the sick and shelter the orphan; while they change, by their presence and teachings, as at Five Points in New York, and West Port in Edinburgh, a vast and dangerous den of thieves into a cleanly and safe habitation for honest men and women; while they raise up, by thousands, out of the streets, the poisoned and half-dead drunkards, and close the frightful manufactories of human misery, it is not probable that civilized society will so readily or cheerfully dismiss the Churches, with little thanks and less regret, as in the instance of our editorial writer.

It is time for the insufferable folly of affirming that the religion of the Churches renders human life gloomy, or the homes of its disciples forbidding, to cease. No one doubts that the Methodists hold still, as vigorously as any people, to the faith and forms which the writer esteems "mediæval." But their cheerfulness is proverbial. They are a singing people; they have filial and happy views of God; they love this world, although it is a lost paradise as compared with Eden; they are never in haste to die, nor afraid to respond when the Master calls; they believe in the Lord Jesus, and have no confidence in a faith that does not work out love to their fellow-man, the "temper of Jesus," the keeping of the commandments, and such conduct as will compel men to see that they have been with Christ, and have received divine power from His presence. There are no more sunny and beautiful homes on earth than can be found among church-going and church-loving people. Let our friends who esteem us narrow, stop criticising and growling, and establish for themselves Churches "of to-day," with advanced teachers. Oh, that they might! The world is wide enough. Begin at once. There is room in the city where the paper alluded to above, is printed. Set the "mediæval" Churches an example. Live better lives; do more good; make sweeter homes; save more of the men that are now going to ruin; and if we do not come and join you, it will be only because we can do the same much better where we are.

NATURE AND PRAYER.

This is the great battle-ground of faith, and doubtless will be for many years to come, if not always. It is well for us to know the scope of the contest, and where we and our opponents part company. This subject involves in it the principle of all supernaturalism; prayer, miracle and inspiration are all involved in the discussion, for the reality of any one involves the possibility of the rest.

In discussing the relation of prayer to science, there is one preliminary distinction which is vital. That distinction is, the separateness of God from His works. Of course all Christians hold this, but it is not often clearly insisted upon as vital to the question. The moment we allow this distinction to drop out of sight, we are at the mercy of the skeptic. We are on his ground, and endeavoring to sustain our conclusion on his premises. We must insist on our idea of God. We are not to prove that prayer is reasonable under the pantheistic conception, but that under our own conception of God, the Bible idea of prayer is perfectly rational.

Our God is distinct from His works; He existed before them. He exists above them, and He would exist all the same if they should cease to be. And this God, who is the Author of all things, and who is above all things, has not exhausted Himself in His works. He has not expended all His force in what He has done. As far as power is concerned, He could duplicate creation. If seen to be best, He could add to it, or diminish it, or modify it. He could insert a new world, or take an old one out, remove a force, or add one. There is in Him an infinite reserve of power. He is independent of His works, and just as mighty as though He had never spoken them into being.

We must always keep this thought in view, as the great essential feature of the Christian idea of God. In discussing the subject of prayer, and all the kindred themes, this is a vital point. It wonderfully clarifies the whole subject. It dissipates a thousand objections and difficulties. With this conception of God conceded, the whole question of prayer becomes one of probability and evidence. If this God of ours wishes to answer prayer, He can. If it seem to Him best to answer prayer, He will do it. If He see fit to work a miracle, there is no impossibility about it. It is a simple question of fact and of evidence.

Most of the philosophical objections to prayer rest on some false conception of God. They tacitly assume that nature and God are identical, or that nature exhausts the power of God. Of course, on any such assumption, there can be nothing supernatural. There is no power outside of nature. If God has expended His force in what He has already done, of course He can do no more. There is often a sort of tacit assumption of this kind, that God is embodied in His works. The ancients represented Atlas as holding up the world on his shoulders. All his strength being thus expended in holding up the world, of course he could do no more. So it is often assumed by opposers, and half conceded by Christians, that all God's resources are exhausted in upholding and carrying on the world.

With all such thoughts, "uttered or unexpressed," we take issue at the very outset. Our God is not to be confounded with His works, nor is He confined to them. He stands outside all created forces and laws, with infinite power in reserve, to add to or diminish, to modify or change, to re-create or destroy. We do not discuss, therefore, the possibility of prayer. When any one questions that, we transfer the controversy to an antecedent question, as to our conceptions of God himself. With the Christian conception of God, there is no impossibility about it. It is simply a question of fact and evidence. We come to the Word of God with this antecedent difficulty cleared entirely away. It is perfectly possible that prayer may be answered. What is the evidence that it is answered? If God sees fit, He can answer. What is the evidence that He does?

We now meet the scientific objection, properly understood. The objection is, that the facts of nature are against us, and are accumulating against us, as science advances. Savages, they will tell you, pray to be delivered from the eclipse. Yet the eclipse they dread was provided for at the creation, and its exact time was calculated a thousand years before they were born. It could have been calculated, and a description of it given, when the morning stars sang together. No one now thinks of praying for the delay of an eclipse. But the shower you do still pray for, is just as really dependent on its antecedents as the eclipse. The Department at Washington will predict a storm twenty-four hours in advance of its coming, and often three days in advance. With a better understanding of isothermal lines, and meteorological laws, it might have been predicted a year in advance. Or, if we were capable of measuring the antecedents, and grasping the problem, as we are in the case of the eclipse, a storm could be predicted a thousand years before it came. The shower which we think comes in answer to our prayer, was on its way before the flood. So, we are told, science is tracing everything to fixed laws that have been working ever since the world began. The tornado, the earthquake, and the pestilence, no more go at random on the earth, than the rising of the sun, or the eclipse of the moon. So now you would not pray to be protected from the lightning, but put up a rod; you would not pray to be saved from the storm, but take shelter in the harbor; you would not pray to have the pestilence averted, but you would clean your streets, and enforce sanitary regulations. Now this very form which the objection so often assumes, suggests an answer.

It is true we are finding more and more a fixed order of things in nature. The great framework of the world "stands fast forever." No man can shake the great pillars of the universe. "He hath made the round world so sure that it cannot be moved." Yet in among this immovable framework, there is a vast margin of possible variation. The very instances quoted against us, are in point. We clean our streets to avert the pestilence. We put up a rod on our houses and turn aside the lightning. The building of a house, or the cutting down of a tree, will turn the thunderbolt from its track. It is said that the firing of guns will sometimes bring rain, and a great fire will almost always cause the wind to rise. It is said that the building of the Pacific railroad has perceptibly modified the climate of the plains. Two bands of iron across the continent so disturb the delicate electric currents on which climate depends, as to make a sensible impression. It is well known that the rain-fall of the prairies is increasing through the planting of trees; while the rain-fall of parts of Europe is diminishing from the opposite reason.

Thus *we* can modify the climate; we can guide the thunder, and direct the lightning across the continent. It seems to us a perfectly legitimate inquiry, if the free acts of men can thus influence nature, and produce no shock and no derangement, may not the free acts of God do the same? Why may not He, as well at least as we, modify by direct touch, without disturbing the pillars of the world, or breaking in upon its regular order on which men so much depend? Let us remember that the whole realm of possible variation, this entire kingdom of delicate forces on which even our feeble strength can make evident impression, is entirely in His hands, and at the disposal of His wisdom. While, therefore, science is right in saying that the outlines of nature are fixed and unchanged, clearly seen from the foundation of the world, there is also a variable margin of unlimited extent, which even our feeble hands can touch and impress; and surely He who holds all things in His hands, cannot be powerless therein. There is room here for immense results, without disturbing the order of the universe.

Then, again, we can never know how far the actual needs of men, and the petitions they offer, were provided for in the original structure of things. All the exigencies of men's future history, and all the prayers of their future lives, were before the thought of God, when He gave shape to the world, and first gave law to the forces of nature. We know that He did provide for the exigencies of the future, whether He did for its petitions or not. The bee finds honey in the flower, because God put it there for him, and taught him to seek for it. The bee's instinct is a sort of prayer for honey, and the flower is God's answer. He knew men would need fuel when the forests were exhausted, and pray for it, and He filled the earth with coal measures. He knew men would suffer from diseases, and flower and plant and tree were stored with healing virtues. So in ten thousand ways, the wants of men and animals were anticipated in the structure of things. Now, is it entirely unreasonable to suppose that God also anticipated, in some degree at least, the wants of man's personal history, and the petitions which expressed those wants?

Rev. D. Wait, pastor of the M. E. Church in Beverly, desires to "call the attention of the brethren in the ministry to the circulars sent to them, a few weeks since, asking them to help our pressing necessities by taking a collection. Do not omit to do so. If the sum secured is but small, please do something for us this once. To take the collection will be our life, but to omit it (in our case) 'disappointment will laugh at hope's career.' We must have help or die!"

The Mass. Bible Society prints the report of the doings of its Sixty-ninth Anniversary, held in Boston, last May. It shows a good amount of work done, of money secured for one of the noblest charities, and of opportunities for even greater usefulness. In the pamphlet we have the able and eloquent anniversary address of Rev. A. J. F. Behrends, D. D.

Editorial Items.

Men take a long breath now that Congress has adjourned. The uncertainty as to the evil that might be done, and the important measures that might be neglected, is over. The country will now settle down into comparative quiet for six months, at least. Even the proceedings of the investigating committees have lost both the novelty and the anxiety they first occasioned. The unmistakable voice of the people all over the country produced a manifest effect upon the scheming politicians at Washington, and hindered the consummation of any revolutionary plans. In spite of the loud professions of economy and the severest restrictions as to outlays upon the most important branches of the national service and for the progress of civilization, an immense sum has been voted for special localities, at the instance and for the material aid of anxious legislators whose re-election may be pending. To an unusual degree the real business of the session, the passing of the great bills for the support of the government and the annual national appropriations, has been compressed into the few closing days of the session. Legislation has been hurried and completed amid the greatest possible confusion. The chief compensation is the fact, that a multitude of "jobs" failed of a final passage, and no measure seriously threatening the integrity of the government, or periling its finances, its commerce, or its general business, passed in the demoralized hours of the final session. Some important bills failed of reaching their enactment; but this is a slight occasion for disappointment as compared with what has seemed imminent for many weeks. The most disgraceful scenes marked the night sessions. In vain the speaker destroyed his desk with his mallet, demanding order; passion and freely-used stimulants turned some of these representatives of the nation into madmen and idiots. The wonder, is not that so much questionable legislation occurred, but that so little, under the circumstances, passed the two houses. There have been a few men in the late Congress who have risen above the partisan and the demagogue, who have not chiefly looked to their own return to Congress in their speeches and votes, but have sought nobly, and at some personal sacrifice, the good of the whole country, and the perpetuity and prosperity of the Republic. There has not been much great speaking during the late session, although there has never been a period when a man equal to the occasion was more needed to pronounce the great word once more in behalf of the sovereignty of the nation, in every State and territory, and the loyalty of every citizen, not to his own commonwealth merely, but to his native land and its legally-constituted government.

The new Hymnal is at last out of the press. Two editions are now upon our table — the 16mo and the pearl. An edition of the hymn and tune-book will be ready to meet the advertisement of the agents to deliver the books by the first of July. Our first copy, 16mo, bound in handsome, embossed cloth, retail price $1, reached us from the Cincinnati Book Room. The paper, the print, and the binding are all of fine quality. The general appearance of the book is very attractive. It is safe to say, that no collection of hymns for devotional purposes was ever more carefully compiled. If the committee had consisted of three instead of fifteen, greater modifications of the former Hymn-book would have occurred — more hymns would have been dropped, and more new ones added. The work would have had a freshness and a brilliancy that it has not now; but this would have been secured at the sacrifice of many songs of the sanctuary which have become endeared to us as a denomination by years of use and by their association with periods of high religious interest. There are fewer occasional hymns than many would be glad to see; but, on the whole, the conservative power of a large committee has been fully justified. The book is not new enough to produce any shock upon the tender sensibilities of devout hearts. It has a very natural appearance, as you open it. The old friends and favorites are about all here; even some that halted upon unequal feet, and jarred the too sensitive nerves of severe lyrical critics, have been permitted to enjoy their seats, as justified by the right of long and useful occupancy. The added hymns are, few of them, happily, original, only enough to authorize the copyright upon the volume, and the others are not strangers; most of them have long been doing service in the sanctuary, in the collections of sister Churches. The arrangement is natural, and renders the selection of appropriate hymns a matter of easy accomplishment. One great addition to the volume is the insertion, at the close of every hymn, of the name of its author, and one peculiar virtue of the book is that, in most instances, the author's own version of the hymn is given. It will be seen that full justice is done to the rich hymnology of John and Charles Wesley and the early Methodists. There will be no seriously-regretted absence of a hymn that has been specially familiar in the Church, while there will be found a generous variety of excellent selections for the various religious and social occasions of our times. The volume has been carried through the press without haste, and with the most painstaking carefulness. Errors may still be found, but their number must be limited. If the tune-book is all we have a right to expect from the high reputation and ability of the musical compilers, we shall have such aids in the service of song as will, at least, compare favorably with the best that have yet been published.

The next duty is to supply the Churches. The expense of production has been very large, and the books are placed at a comparatively low price. We trust the Churches will generally introduce them, and at an early day. A happy era it would be, if we have reached it, when all our Churches shall use in public and social services one book, and sing these immortal songs which have outlived their generations and received a divine stamp of immortality.

We received, with surprise and grief, the telegraphic announcement of the sudden death of Dr. C. K. True, of heart complaint, last Thursday, in Brooklyn, N. Y. We had a pleasant note from him but a few days since, announcing the arrival of his missionary daughter and family from the far East. He has seemed of late to be enjoying vigorous health. Dr. True was born in Portland, Me., in 1809. The family afterwards removed to Boston. His father was one of the leading members of Bromfield Street Church for years. Dr. True graduated at Harvard University, in the year 1832, having a poem as his Commencement part, which attracted the attention and commendation of Edward Everett at the time. His Alma Mater, in 1849, bestowed upon him the honorary degree of Doctor of Divinity. Dr. True was converted at the Eastham camp-meeting, while connected with Harvard College, and immediately commenced witnessing for Christ among his fellow students. It is said that his conspicuous position at graduation was allotted to him rather on account of his excellent moral influence in college, than for superior scholarship. He commenced preaching in this vicinity, being among the first Methodist preachers at the opening of denominational services in Newton Upper Falls, established through the faithful endeavors of Marshall S. Rice, esq. His early efforts awakened great attention. His personal appearance was attractive, his voice pleasant, his address graceful, and his discourses often very eloquent. He entered the New England Conference in 1833, was an agent of the N. E. Education Society in 1834, and became the first principal of the Amenia Seminary in 1835. He entered the New York Conference in 1836, and had a memorable experience, both in the Conference and in his charge at Middletown, Conn., in the anti-slavery controversy, having early taken very pronounced grounds on the question. In 1838 he was transferred to the New England Conference, and stationed at Lynn. He remained, filling appointments with much acceptableness, in Boston and vicinity, until 1849, when he was elected professor of intellectual and moral science in Wesleyan University. He became again a member of the N. Y. Conference, in 1860; re-entered the New England Conference in 1866. From 1870 to 1873 he was a financial agent of the Wesleyan University, and was a member of the New York East Conference when he died. Of late years he has been connected with one or two of the charitable societies, whose offices are in New York city, and supplied the pulpits of charges in the New York East Conference not far distant from his home. Dr. True has written a text-book upon logic, and several interesting volumes, now upon the list of the Book Agents. He was a man of fine abilities, an original thinker, with marked repose of mind and manner, self-reliant, and with just enough eccentricity to give an original flavor to his opinions. He was a good preacher, at times powerful in discourse, and particularly effective in exhortation. Many of his old parishioners in this vicinity will feel a throb of sorrow and of deep sympathy with his invalid wife and afflicted family in this hour of their bereavement.

The anniversary exercises of Wesleyan Academy, Wilbraham, commenced June 14th, and closed the 20th. The last gathering was the Principal's reception, a fitting conclusion to a week of mental strain for students and teachers. A large number of friends and visitors attended the various exercises of the occasion. All seemed to bear complimentary testimony to the scholarship evinced in the examinations of classes and the very creditable manner in which the pupils sustained themselves on the platform.

The graduating class numbered eighteen — ten males and eight females. The speaking by both sexes was unusually good, each graduate declaiming an original oration. These written and declaimed by the ladies most clearly demonstrate that they can justly claim a position on the platform, and have the ability to hold it. It seems fitting that Wesleyan Academy, the first to open its doors to both sexes, should not only encourage the development of the mental powers of woman, but grant her an equal chance to compete for prizes at graduation. Addresses were made during the week by Rev. Wm. Rice, D. D., of Springfield, Rev. O. H. Tiffany, D. D., of New York, and Dr. Lindsay, of Boston University. The number of students in attendance the past year has not been quite as large as some years of its previous history; but it is doubtful if a better class has ever been enrolled upon its register in any one year. The principal, Dr. Fellows, assisted by an able corps of teachers, is accomplishing excellent educational work. The school has not only an efficient faculty, but its attractions and appliances were never greater than now.

This honored institution is worthy of the high reputation it has achieved and held for many years past. For more than fifty years it has been known as a first-class seminary. It is gratifying to know that its reputation has not waned, nor the beauties and attractiveness of Wilbraham grown less.

The commodious boarding-house and seminary buildings are pleasantly located. Spacious grounds, shady walks, and beautiful scenery meet the eye as you look in every direction. The land spreads out into winding glades and valleys, while hills and mountains make a beautiful background to the picture. But few schools have been as fortunate in the selection of a site, or have secured so many acres for their own use, or are as favorably surrounded, as Wesleyan Academy. Situated in an agricultural community, it is particularly free from all demoralizing social influences that are encountered in larger villages. W.

It has been felt in some quarters, that the Young Men's Christian Association had somewhat forgotten its original idea, and was, in a measure, seeking to supplant, rather than to supplement, the work of the Churches. Unwise men have entered into the public work of the Association, and have depreciated the regular ministry and the importance of the established Church. But the Association itself has had no sympathy with these views. At a late meeting in Buffalo of the general secretaries of the United States and Canada, on a motion of Mr. R. R. McBurney, of New York, after reciting these mistaken sentiments, the following resolutions were unanimously adopted:—

Resolved, That we reaffirm the deliverances of the General Conventions of the Associations of this continent, which declare in substance that the Associations are not political nor merely moral reform societies, nor substitutes for, nor rivals of, the Churches of Christ; that they hold the obligation and duty of their members to the Churches with which they are connected as superior to those due the Association; that they recognize and uphold a divinely-appointed ministry; that they hold that questions of doctrine or polity as to which the various branches of the Evangelical Churches are not agreed, are questions with which as Associations they have nothing whatever to do.

Resolved, That the objects of the Associations, as we understand them and as we seek to promote them, are stated in the declaration made at Paris in 1855 by the World's Conference of Young Men's Christian Associations, and reaffirmed at Albany in 1866, by the annual conventions of the American Associations, as follows: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men."

It is an interesting and significant fact, that during the turbulent and disgraceful scenes that attended the close of the late Congressional session, the only member of the important committee upon Enrolled Bills that was in a condition or willing to attend to his duties was Joseph H. Rainey, the colored Representative from South Carolina, whose removal from the House, although sent there by sixteen hundred majority, upon the trumped-up charge of irregularities in his election, the Democrats had threatened to secure, and who was placed by the speaker at the foot of this committee. Only by his unceasing and intelligent endeavors was the voluminous civil appropriation bill enrolled and brought promptly forward. When he came, hurrying in from the committee room,

with the immense roll under his arm, and laid it upon the Speaker's desk, he was cheered by the House; one Democratic member coarsely insulting him in the form of the compliment he desired to pay him, by shouting that he was worth more at that moment than at any previous period of his life. Speaker Randall, however, handsomely complimented him for his ability and faithfulness. Such incidents are significant straws as to the coming position of the colored man.

Rev. R. S. Stubbs, formerly of the New Hampshire Conference, but late of the Oregon Conference, has withdrawn from the M. E. Church, and has united, with his wife, who has been a life-long member, with the Congregationalists. Mr. Stubbs is a faithful and efficient chaplain to seamen, in Salem, Oregon. Of the estimation in which he is held, and the good wishes he carries with him, the following letter of his late Presiding Elder, as published in the *Pacific Advocate*, will show :—

"DEAR BROTHER: Your formal withdrawal from the ministry and membership of the Methodist Episcopal Church, as per paper bearing date of May 2, 1878, is received, and hereby acknowledged; the announcement of which was also made to the quarterly conference of Taylor Street, Portland, May 4, 1878. Dear brother, we rejoice in the great good you have accomplished in the vineyard of the Lord and Master while sailing under the 'denominational bunting of the Methodist Episcopal Church,' and do sincerely hope and pray that the evening of your life may not be less useful or happy than its morning or noon, wherever and among whomsoever your lot may be cast. I know of no reason why you should not 'retain your ordination parchments,' having never known or heard of any immorality or impropriety whatever, but have known and esteemed you a beloved brother and fellow-helper in the Gospel of God's dear Son. Yours affectionately,

P. M. STARR, P. E."

The *International Review* for May-June opens with the first paper of a series by James Anthony Froude upon the long debate between science and theology, ancient and modern. The writer sets forth very vividly the present unsettled condition of the civilized nations upon all questions connected with revealed religion, and starts the inquiry, "What are to be the issues of the present discussions?" He then seeks to show that such eras have occurred heretofore, and what has been their outcome. Professor De Gubernatis of Italy gives an interesting paper upon the New King and the New Pope of Italy; Judge C. A. Peabody presents a clearly-written history of the Provisional Court of Louisiana, established during the period of military rule in that State; H. C. Pedder writes upon Reason and Sentiment; Philip Schaff gives a valuable, short paper upon Egyptology and the Bible; Dr. Lyman Abbott, who is now bringing out his Commentary upon John's Gospel, gives an epitome of the argument in favor of its authorship by the apostle whose name it bears. Madame Villari continues her valuable chapters upon the Learned Women of Bologna; Ex-President Mark Hopkins commences a new discussion of the Moral Problem; J. B. Jarvis seeks to disclose the probable future of the Erie Canal; David A. Wells gives one of his thoughtful essays upon National Wealth. Over twenty pages of small type are devoted to descriptive and critical notices of current English, German and French literature. This number, without having any sensational articles, presents a fine list of attractive, and, some of them, very valuable papers. A. S. Barnes & Co., New York.

The death of Professor Charles Hodge, D.D., LL.D., occurred at Princeton, N.J., last week (Thursday), in the eighty-first year of his age. He graduated at Princeton College in 1815; from the seminary in 1819; then spent three years in the institutions of France and Germany. In 1820 he became a teacher in the Theological Seminary at Princeton, afterwards professor in succession of Oriental and Biblical literature and of polemical and didactic theology. He held this latter chair through the remainder of his life, and became the highest authority as an expounder of old-school Calvinism. In April, 1852, the semi-centennial of his professorship was celebrated, at Princeton, many hundreds of his former pupils being present on the occasion. He has been a free contributor to the quarterly literature of his Church, establishing, in 1828, the Biblical Repertory. He has written an exegetical work on Romans and a Constitutional History of the Presbyterian Church in the United States. His great work, which will be his most permanent monument, is his Systematic Theology, in three octavo volumes. It is pronounced in its Calvinistic interpretation of the doctrines of grace, but it is also a noble apology for revealed religion and the Gospel of the Son of God, and will long preserve its high place in the libraries of Christian scholars.

We propose to read every volume that Rev. E. P. Tenney writes. He won our sympathies by his unique and charming volume, entitled, "Coronation." His argument for religious education, and in aid of a Colorado college, has the attraction of a work of fiction, and now we have Agamenticus, published by Lee & Shepard, a small quarto, 267 pp. It is a story, with its scene laid upon our Eastern coast, near what is now York, Me., and in the days of the early settlement of the country. But the story is of small moment, compared with its incidental lessons. The remarkable characters, so vividly drawn, the picture of sincere, self-sacrificing Christian work, the quaint, unique and amusing scenes continually occurring—related so true to nature, that you can hardly conceive of the possibility that you are not reading of actual occurrences—the delightful exhibitions of gracious tempers, the exquisite humor and lightning wit, the rich aphorisms and scraps of admirable sentiment, the constant occurrence of fresh attractions on every page, render this little volume a most beguiling and profitable companion for an hour of leisure reading. We heartily commend it as a pocket companion upon a long car ride, or during vacation.

The last *Catholic Review* contains a slip from the *Catholic Telegraph*, calling the attention of readers to the "indulgence bestowed by the Holy See on the recitation of the hymn of the Holy Ghost—*Veni Creator Spiritus!* (Come, O Spirit, Creator!)" etc. As specially appropriate to the festival of Pentecost, the writer thinks the Church should apprehend her full privilege in this regard. He therefore quotes the "Brief of Pius VI," establishing the great gift, in which of "all the faithful of Christ of both sexes," who have partaken of the communion, and who shall once or oftener in the day on their knees, and in any language, recite the above-mentioned hymn, offering also their usual prayers, for once a month, or on any day of their choice, the Pope says, "We mercifully grant in the Lord a full pardon and plenary indulgence of all their sins and remission of all penances." The Pope also grants an indulgence of three hundred days to all who recite this hymn, "on Pentecost Day, Whitsunday, or on any day within the octave."

Who shall thus forgive sin except God only? We sometimes forget that Romanism is *semper eadem* — always the same. Here are the indulgences which shocked Luther into Protestantism, proffered to the trusting subjects of Pope Leo XIII, under the blaze of the nineteenth century. They may not be so freely sold for money, in our days, but what is the difference? What right has a mortal man to remit the divinely-appointed penalties of sin, simply upon the recitation of a hymn, and to permit a fellow mortal indulgence in transgression?

The story written by Miss Adeline Trafton for *Scribner's Monthly*, is just completed and published in a book form, by Lee & Shepard. It is entitled, "His Inheritance," and makes a stout duodecimo. To our taste, it is far the best literary work that Miss Trafton has yet accomplished. The scene of the story is laid upon our frontier, in one of the wilderness stations of our little army. The tale is a sad one, but it is told with sustained power from beginning to end. Its pictures of the natural jealousies and petty envies of a little coterie of army officers and their families, its portraitures of certain original and very singular characters, its description of Indian attacks upon the Western plains, are all remarkably natural and vivid. Although the volume has, in some degree, a disappointing conclusion (the reader's interest in the unique and beautiful heroine, being sadly wounded by her untimely death) still it is very entertaining. It is entirely pure and wholesome in its tone and lessons of conduct, and will profitably while away hours of recreation during the heated term.

The *Atlantic* for July has a good variety of substantial and attractive papers. Mr. T. W. Higginson returns from a visit to South Carolina and Florida, with a strong impression of the greatly-improved and improving condition of the colored man, and with a favorable opinion, on the whole, of the policy of Governor Hampton, and the widening opportunities, educational and material, which he is securing for his colored constituents. The paper is an interesting and hopeful one. M. D. Conway gives an interesting and curious genealogical paper, in which he finds traces of the original family of Mr. Emerson of Concord, in England. A. B. Magruder discusses the remarkable will of Peter the Great, in connection with the Eastern Question. Dr. H. C. Angel has a practical paper on Weak Sight. Horace E. Scudder gives an intelligible account of the New Society which Mr. Ruskin is ineffectually seeking to found, and of which he is writing under the title of *Fors Clavigera*. Henry James, jr., opens his new story under the title of, The Europeans. We have also a Japanese story, a letter from New York, several good magazine poems, and the usual careful review of current literature.

Scribner's Illustrated Monthly Magazine opens with a fine, illustrated paper on Bird Architecture, by Dr. T. M. Brewer. Dr. Eggleston moves on toward the conclusion of his fresh Western romance. Ernest Ingersoll has an illustrated paper upon the New York Police. A series of fine illustrations are embodied in Ansley Wilcox's article upon the Structures of Oxford. Miss Trafton finishes both "Blossom" and her nice story. John Burroughs discusses older "Probabilities" than the present national atmospheric bureau. There are a number of good short articles. The editor talks about diet, newspapers, culture and Christianity, and in his miscellany, current books and a variety of topics are considered.

The London *Methodist* says: "Judging by the number of American Methodists who have called upon us during the last three weeks, I think it would not be difficult to muster a number large enough to form an American Conference in Europe. Our visitors appear to be very pleasant, intelligent, earnest brethren, and I hope their holiday and tour will add to their days as well as to their enjoyment of life. The American Churches are ahead of ours at home in the matter of ministers' holidays, and franking their ministers for foreign travel."

St. Nicholas for July is unusually full of fun and good spirits, and older people than boys and girls will laugh at its pictures and aid their digestion by reading its stories. Edgar Fawcett and Miss Alcott are among the contributors, and many of the pictures are from the pen of Sol Eytinge. Of the articles which combine instruction with diversion, may be mentioned, "How the Weather is Foretold," an explanation of the signal-service system, by W. H. Gibson, and "Birds and their Families," by Professor W. K. Brooks, and illustrations by James C. Beard.

We heartily congratulate the Seminary at Tilton, N. H., upon the choice of its new president, by the unanimous vote of the trustees. Rev. Morris W. Prince, now the popular pastor of the M. E. Church at Dover, N. H., is every way qualified for, and adapted to, this important position. Of liberal education, with a fine address, and a remarkable power of attracting others to himself, in the prime of life, after a successful experience as a pastor, he is the man, of all others, to realize the expectations of his predecessors, in the broad foundation which they have planted for the future of this well-situated and appointed seminary.

Messrs. Fords, Howard & Hulbert, of New York, announce a *Biographical Memoir* of William Cullen Bryant, from the pen of his intimate friend, Gen. James Grant Wilson. Gen. Wilson has much original material for such a memoir, and something of decided interest may be looked for, giving valuable literary and personal reminiscences of the venerable poet. This will be incorporated in a "Memorial Edition," of Mr. Bryant's well-known "Library of Poetry and Song." Two editions of nearly 100,000 copies of this work have already been sold.

Garrigues Brothers, of Philadelphia, publish a very interesting and impressive Sunday-school concert exercise, entitled, "The Cross-Bearer." It is written by Mrs. E. H. Thompson, of the M. E. Church, Lebanon, N. H. — an accomplished lady known to many of our ministerial readers, who have found in her pleasant cottage home with her intelligent husband a delightful welcome. We heard the piece spoken in Lawrence, and it was received with marked interest.

Harper's New (still appropriate, although this is number 338) *Monthly Magazine*, for July, gives a profusion of illustrated papers, such as Old Virginia, Hospital Life in New York, Old Flemish Masters, Old-Time Militia Musters, Juggernaut, and A First Week in England. The regular stories move on in their chapters and new ones are commenced. The editorial miscellany is varied, vigorous and abundant. The number is a capital one for vacation days, and *al fresco* reading.

Rev. George Heustis, of the Nova Scotia Conference of the Canada Methodist Church, pastor at Maitland, visited the office last week. He has been attending a meeting in the States of the Sons of Temperance, as a delegate from the Province.

The June number of the *Complete Preacher* is an interesting one, containing, as it does, sermons by Dr. R. S. Storrs, and Dr. Armitage; the sensational and widely-discussed sermon of Dr. Ewer, upon the failure of Protestantism; and a sermon in response to this by Henry Ward Beecher. This periodical is, by far, the ablest of its kind in the country, and presents every month a remarkable body of discourses for the times. Religious Newspaper Agency, New York. $2 a year.

We had a very pleasant call from Rev. Isaac McAnn, late Presiding Elder in the Vermont Conference. He took no appointment this year on account of the very feeble health of his excellent wife. He devotes the season to her care. They are now visiting the seashore, and hope to secure much benefit to the invalid by the change of climate. If Mrs. McAnn improves during the summer, her husband will return in the fall to enter any open door of service that may providentially invite him.

The *Wide Awake* was never more entrancing to the little people of our homes than in its July number. Illustrations and letter-press are alike inviting. It is a whole library of the freshest and best juvenile literature in itself. Its tone and moral lessons are everything that could be desired, and its general appearance is a lasting fascination to the youngsters.

We are obliged to the board of directors for public institutions of the city of Boston, for a copy of their Twenty-first Annual Report. This carefully-prepared document gives a full exhibit of the numerous charitable, reformatory and penal institutions under the care of the board, illustrating the Christian humanity, the wisdom and the economy with which this most important municipal trust is administered in our city.

The Boston Young Men's Christian Union publish a very neat annual report, containing names of members, a full description of the working organizations of the society, and the reports of the various committees for the past year. It is an interesting document, and gives manifest evidence of the excellent Christian service rendered by the Union.

The Principal of Lasell Seminary, Auburndale, Mass., with his wife and a small party of young women, sailed for Europe last Wednesday. They will return in time for the fall session of the school. The trustees of the institution have entrusted Mr. Bragdon with funds to buy pictures and statuary for the seminary. The school is alive to every want of young women.

Rev. Dr. McCosh is to contribute to the July number of the *North American Review* a sarcastic article directed against Positivism, to be entitled, "An Advertisement for a New Religion." The September number will contain a symposium on Inspiration, written by six of the most prominent divines in the country, representing as many sects.

Mr. Philip Gilbert Hamerton, the art critic and painter, has written a paper on "Photographic Art in Europe," which will appear in the *International Review* for July. In the same number Mr. Charles Gindriez, the French architect, will describe the "Paris Exhibition" of 1878. Karl Blind is writing a series of articles on "Russia of old and now" for this magazine.

Robert Carter & Brothers publish, in a neat pamphlet, the Baccalaureate sermon of President James McCosh, delivered before the College of New Jersey, June 16, 1878. Its subject is the propriety of acknowledging the Lord in all our ways. It is treated in a remarkably simple, practical and impressive manner. The closing address to the graduating class is peculiarly tender and effective.

Our office, last week, was made beautiful and fragrant by the annual gift from Dr. Reuben Greene, of Roxbury, of several large and very handsomely arranged bouquets from his fine garden. Even a printing-office, and certainly an editor's room, can be transfigured, for awhile, by such a gift as this; and the happy occupants are beguiled with the beauties and odors of the delightful country outside the brick walls of the city.

We regret to record the death of Mrs. Bishop, mother of Rev. T. W. Bishop, of the New England Conference, and sister of the late John Gove, esq. She has been for more than 60 years an honored and exemplary member of the Bromfield Street M. E. Church. The afflicted family have our heartiest sympathies.

Bishop Foster delivered an able, familiar discourse at the Preachers' Meeting on Monday, upon the character of the present struggle between Christianity and Infidelity, between Protestantism and Romanism, between Arminianism and Calvinism, and upon the lack of Church discipline and consequent spirituality in the Methodist body.

Rev. Charles H. Vinton, M. E. pastor at Ludlow, Mass., was called last week, to bury his excellent wife. His many friends heartily sympathize with him in this hour of his great loss and sorrow.

Rev. Robert O. Johnson, of the Nova Scotia Methodist Conference, is making a short visit to his relatives in South Boston. He is stationed at Musquodobit Harbor, N. S.

NOTES FROM THE CHURCHES.

MASSACHUSETTS.

FROM OUR CORRESPONDENTS.

Bishop Foster has consented to spend Sunday, the 30th inst., with the Churches in Duxbury and Plymouth, preaching in the former in the morning, in the latter in the evening.

Topsfield. — Children's Day at this place was observed appropriately. The church was beautifully decorated. The pastor preached a sermon in the morning and one in the afternoon, and a successful Sabbath-school concert was given in the evening. The audiences were very large. Our correspondent writes that "on a recent Sunday a memorial service was held in honor of Father Merrill, who finished his itinerant work here, and whose memory is very fragrant."

Uxbridge. — Says a correspondent: "Rev. Wm. Taylor has appointed Rev. J. W. Collier of this place to South America. Brother C. has labored zealously and acceptably on this charge, holding meetings in every direction, and leading many souls to Christ."

Watertown. — The evening of the 17th of June, the ladies connected with the M. E. Church in this place, gave a strawberry festival in the Town Hall, the proceeds of which will be devoted to the purchase of a piano for the vestry. The hall was full, and the whole affair was a success. Miss Cleaveland, of King's Chapel choir, sang four selections, and Miss Eager, of Auburndale, favored the company with well-chosen readings. It is hoped over $75 will be cleared.

Rev. J. D. King writes that the secretary of the New Bedford District Preachers' Meeting made an error in regard to the debate on infant baptism. He says: "I did not say that infant baptism 'originated in traditional superstition, and was continued because of the superstition of baptismal regeneration,' but I did say that I found no *direct* authority for it in the New Testament, and that in my experience it had been most practiced where the superstition of baptismal regeneration had the firmest hold. The word 'superstition' was used quite as much to provoke discussion as to express my own view."

Somerville. — Last Wednesday, June 19, four flourishing ladies of "ye olden time," whose united ages numbered 333 years, dined with Rev. Wm. High and family of this city. These ladies were all natives of the Granite State, and some of them were acquainted in the bygone days of their girlhood. They were all fair to look upon, and moved about with an elastic step that would challenge the admiration of many less lovely daughters — not one of them coming or going in a carriage. In the afternoon they were joined by three others — two gentlemen and a lady — whose united ages numbered 220 years more. With these venerable matrons, as with their younger daughters, the presence of the other sex only served to draw out their charms, unloose their tongues, and brighten their faces and wits, till the unwritten history of the centuries was unrolled in reminiscences of song, personal history, and life's loves.

And so the hours glided on, till the tea-bell beat all hands to quarters. Then 553 years encircled the board, and one of the venerable sires, in well-chosen words, returned thanks and invoked the Divine guidance and grace for the residue of their golden and declining days. What a scene was that! The event of a life-time! Amid the golden glories of that sunset hour, the brighter glories radiating from the sanctified centuries gathered in that dining-room, and shimmered down on all present and out on the future a sweetness above the flowers and a beauty and brightness above the aurora of the heavens. H.

RHODE ISLAND.

Last week was the week of religious anniversaries in our State; *this* has been the week of the anniversary of our educational institutions. Brown University graduates 63 this year — the largest number for many years. Among them are Charles E. Bennett, of the Chestnut Street Church, and Walter G. Webster, of the Mathewson Street. Both graduated with high honors—the latter being valedictorian, and the former having the classical oration. President Robinson made the pleasant announcement of a gift of $50,000 to the University, by Welcome B. Sayles, esq. This gift is made in memory of a promising son, who would this year have graduated but for his seemingly untimely death.

Greenwich Academy, not quite so old as Brown, also closed another year this week. The fortunate ones who heard the discourses of Dr. Dashiell and Brother McChesney, speak in high praise of them. The examinations will be reported by the board of visitors. Professor Hasting's concert was an honor to him, to his class, and to the institution. A better place for the study of music than Greenwich is hard to find. The anniversary address Wednesday evening, by Rev. W. R. Davis, of New York city, was on true and false estimates of life. Brother D. is a stranger in Rhode Island, but his address most favorably introduced him to our people. On Thursday morning sixteen graduated, and thus closes one of the best years Greenwich Academy ever had.

Brother L. D. Davis, of Newport, is probably the largest corn-grower in New England. He has eighty acres under cultivation on his farm on Canonicut island.

Miss Cassie Smith is aiding Brother Hyde in a series of revival meetings at Middletown.

Dr. Dashiell preached at Mathewson St. Church on Sunday. He had a fine time, and the responses are said to have equaled an old-fashioned camp-meeting.

The subject of a change of service is being agitated in the Chestnut Street Church. The Sunday-school has voted with great unanimity in favor of a preaching service in the morning, to be immediately followed by the session of the school. Providence is spread over so great a surface that it is a good day's work for many of the people to get to three services separated by a long intermission. The Chestnut Street brethren aim to bring two services together, to give the afternoon to the home, and to come together rested and refreshed for the evening service. It does not seem as though much could be said against such an arrangement as this. One thing is certain, the Churches will some time have to arrange their services with some reference to the claims of the home and also to an economy of sacred time. People will not spend half the Sunday in going to and from church. Either the services must be brought nearer together, or be thinly attended.

Brother Jones has entered upon his work at Broadway with his usual earnestness. He is moving in the matter of church improvement with great vigor. Already paint is making the outside of the church look almost as good as new, and the work is to be prosecuted inside as fast as means will allow. L.

CONNECTICUT.

Putnam. — A new tabernacle has been built at Putnam, at a cost of $800 (and all paid for), for the use of the National Campmeeting Association. It is situated on a lot of land near the residence of Mr. George M. Morse, a deacon in the Baptist Church, who is the leading spirit in this enterprise, and who paid $100 for the expense of the tabernacle. This tabernacle will seat about 1,300, and was well filled on the day of dedication, June 8. Rev. J. S. Inskip dedicated it, after a precious service. The meetings have gone on with great power. Rev. Wm. McDonald met with much acceptance among the people. Brother Inskip preached with great power, and led the altar services most of the time. Rev. J. A. Wood made a deep impression. Brothers McLean, Foote and Gill came and preached, and then left to attend to home duties. Rev. D. J. Griffin preached three excellent sermons. The same may be said of Rev. J. N. Short, who preached twice. Rev. Wm. Taylor was present. Rev. E. Davies preached four good sermons. The people paid profound attention to all the services, and came in from the regions around. Many were converted, some of them hard cases that could not be reached by Church influences.

This tabernacle answers the question, How can we reach the masses? Carry the Gospel to them. It is safe to say that this region will be benefited by this meeting for the next twenty years.

[Church News continued on 8th page.]

Business Notices.

Saratoga Springs.

Drs. Strong's Institute as a Summer Home is unsurpassed. Its society is attractive, and appointments complete. It is beautifully located, with ample grounds, near the principal springs, hotels and Park. First-class Turkish, Russian, and other baths. Send for a circular. 342

Charming Pictures. — To introduce their goods, J. L. Patten & Co., 162 William St., N. Y., will send a package of Decalcomanie Pictures with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses; these pictures are highly colored, beautiful, and are easily transferred to any object so as to imitate the most beautiful painting. 348

Lydia E Pinkham's Vegetable Compound, is a positive cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at $1.00 per bottle. ½ doz. for $5.00, sent by express. Sent by mail in the form of Lozenges at $1.00 per box. Address Mrs. Lydia E. Pinkham, Lynn, Mass. Send for pamphlet. 368

HEARING RESTORED. Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock-box 905 Covington, Ky. 378

A lady tells us "the first bottle has done my daughter a great deal of good, her food does not distress her now, nor does she suffer from that *extreme tired feeling* which she did before taking Hood's Sarsaparilla." A second bottle effected a cure. No other preparation contains such a concentration of vitalizing, enriching, purifying and invigorating properties as Hood's Sarsaparilla. Try a bottle. Sold by druggists. Hood's Cook Book sent free by C. I. HOOD & CO., Lowell, Mass. 354

Consumption Cured.

AN old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 386eow

Apportionment of No. Boston District

FOR PRESIDING ELDER'S AND BISHOPS' CLAIMS.

	P. E.	Bishops.
Charlestown, Trinity Church,	$88	$25
" Monument Square,	80	25
" Monroe Mission,	4	
Cambridge, Harvard Street,	96	30
" Trinity Ch.,	72	20
" North Ave.,	24	6
" Cottage Street,	24	6
Lowell, St. Paul's,	112	30
" Central Church,	96	25
" Worthen Street,	92	25
" Highlands,	24	6
Somerville, Union Square,	72	18
" Broadway,	25	3
" East,	30	3
" West,	10	3
West Medford,	12	3
Woburn,	48	8
Winchester,	20	3
Graniteville,	20	2
West Chelmsford,	12	3
Watertown,	32	8
Waltham,	68	12
Weston,	24	3
Maynard,	20	2
Sudbury,	12	2
Hudson,	36	8
Rockbottom,	20	2
Marlboro',	28	4
Clinton,	72	10
Oakdale,	44	6
Fitchburg,	90	12
Ashburnham,	50	4
Leominster,	40	6
Lunenburg,	30	5
Townsend,	34	4
Winchendon,	40	6
Ayer,	18	2
West Groton,	8	—
East Pepperell,	36	5
Gardner,	50	7
Hubbardston,	28	4
Princeton,	20	3
East Templeton,	20	2
Barre,	40	6
Hardwick,	—	—
Phillipston,	12	2
South Royalston,	16	2
Athol,	48	8

HENRY O. PUTNAM, STEPHEN MERRILL, C. S. ROGERS, } Committee.

Church Register.

QUARTERLY MEETINGS.

CONCORD DISTRICT — SECOND QUARTER.

June — Manchester, St. Paul's, 27; Tabernacle 28; First Church, 27, at 5 p.m.; Suncook, 29, 30, a. m. (S. Holman); Hooksett, 30, p. m. (S. Holman); Bow, 30, eve'g (S. Holman); Loudon, 23, 30 a. m.; Chichester, 30, p. m.

July — Tilton, 1; Franklin, 2; Jefferson, 6, 7, a.m.; Lancaster, 7, p. m.; Groveton Camp-ground, 8, at 9 a. m.; Groveton, 12, 28, p. m.; Stark, 13, at 10 a. m.; Milan, 13, 14; So. Columbia, 16, at 10 a. m.; Colebrook, 16; Pittsburg, 20, 21; Whitefield, 26; Stratford, 27, 28, a. m.

Aug. — Plymouth, 1; Rumney, 2; Moultonboro', 15; Sandwich, 16; Bethlehem, 17, 18, a. m.; Littleton, 18, p. m.; (Weirs, 19-24); Gilmanton, 24, 25.

Sept. — Benton, 1, a. m.; Swiftwater, 1, p. m.; Haverhill, 7, 8 p. m.; Piermont, 8, a. m.; East Haverhill, 8, a. m.. (G. N. Bryant); No. Haverhill, 8, p. m. (G. N. Bryant); Warren, 14, 15 (A. C. Hardy); North Monroe, 14, 15, a. m.; Lyman, 15, at 5 p. m.; Laconia, 17; Gilford, 18; Lisbon, 21, 22, a. m.; Landaff, 22, p. m.; E. Tilton, 24; Concord, First Church, 25; Baker Memorial, 26; Fisherville, 28, 29.

Tilton, N. H. J. W. ADAMS.

P. S. Please take the collection for weak Churches early, and forward. See report on "Domestic Missions," page 29 of the Minutes.

J. W. A.

CLAREMONT DISTRICT — SECOND QUARTER.

July — 6, eve., and 7, a. m., North Charlestown; 7, p. m., West Unity; 8, eve., South Acworth; 9, eve.; Marlow; 13, eve., and 14, a. m., Claremont; 14, p. m., Cornish; 15, 1 p. m., Goshen; 15, eve., Lempster; 20, eve., and 21, a. m., Sunapee; 21, p.m., Newport; 26, eve., Croydon and Grantham (at Grantham); 27, 1 p. m., North Grantham; 27, eve., and 28, a. m., Canaan; 28, eve., East Canaan.

[Remainder in July.]

Bristol, N. H., June 19. GEO. J. JUDKINS.

DOVER DISTRICT — SECOND QUARTER.

July — Milton Mills, 1; Rochester, 6 and 7, a. m.; E. Rochester, 7, p.m.; Great Falls, High St., 11; do., do., Main St., 12; Dover, 13 and 14, a. m.; Newmarket, 14, p. m.; So. Newmarket, 14, eve.; No. Danville, 20 and 21; Greenland (C. P. Pitblado), 26 and 28; Portsmouth, 27 and 28.

[In full next week.]

S. Newmarket, June 20. J. PIKE.

THE YARMOUTH CAMP-MEETING will begin (D. V.) Friday evening, Aug. 9, and close Monday evening, Aug. 19.

Tuesday, Aug. 13, is to be Temperance Day. Hon. Neal Dow, of Portland, Me., has been engaged as one of the speakers.

W. H. STETSON.

NOTICE. — Will brethren return to me as soon as possible their applications for membership in the Ministerial Relief Association? Already two hundred have pledged their names.

JOSEPH H. MANSFIELD.

CORRECTION. — I see that the Minutes do not report the amount paid the P. Elder by the M. E. Church in West Dennis. The full apportionment, $55, was paid. East Falmouth also paid its apportionment of $15. Honest Churches, as well as honest men, should be encouraged in these times.

W. H. STETSON.

The Minutes of East Maine Conference show a deficiency at Lincoln of $11 on the District claim. The claim was fully paid, but the credit did not reach the printer in time to appear in the Minutes.

A. PRINCE.

HYMNAL

OF THE

Methodist Episcopal Church.

This long desired book will be ready for sale about July 1. We therefore request that all who wish a supply will send in their orders soon, so that they may be promptly filled. Specimen pages showing the size of the different kinds of "Hymnal" and "Hymnal with Tunes," with prices and styles of binding, will be sent to all who wish them.

There will be 4 sizes of the "Hymnal," or book with words only; two sizes of the "Hymnal with Tunes." Please specify in your orders whether you wish to buy for Cash, or on time, as the discounts will be different.

JAMES P. MAGEE, Agent,

382 38 Bromfield Street, Boston.

DR. BIRMINGHAM,

Native Botanic Blood Physician.

CHANGE OF PLACE.

On and after May 1st, 1878, Dr. Birmingham's office for consultation will be at 14 Chambers St., Boston, Nearly opposite his store.

He treats all diseases that nature is heir to.

Correct examinations without cost, and the result of medicine can be seen at the office.

Hours for consultation Tuesdays, Wednesdays and Thursdays, from 9 A. M. to 2 P. M. 348

BROWN'S BRONCHIAL TROCHES

THE GREAT THROAT REMEDY.

Price reduced from *twenty-five* cents to a *quarter* of a dollar a box!! or five boxes for one dollar.

348

BEAUTY!

Preserved and Renewed. Superfluous Hair, freckles, Pimples, Face Worms, Dandruff, Baldness, etc., successfully treated by

MME. STELMAR.

41 Winter Street, Boston.

Room 10. Office Hours, from 10 A. M. to P. M. Consultation Free. Engagements by mail Send stamp for reply. 378

KNOW THYSELF. A new Medical Treatise, entitled "DISEASES OF THE NERVOUS SYSTEM," a book for everybody. Fifty original prescriptions, either one of which is worth ten times the price of the book. Price $1. sent by mail or an Illus. Pamphlet sent FREE. Gold Medal awarded author. The Boston Herald says: "This Book is, beyond all comparison, the most extraordinary work on Physiology ever published." Address DR. W. H. PARKER, 4 Bulfinch St., Boston, Mass. HEAL THYSELF

342

FOWLE'S PILE AND HUMOR CURE. Warranted a perfect cure (or money returned) *for all the worst forms of* PILES, LEPROSY, SCROFULA, SALT RHEUM, RHEUMATISM, CATARRH, KIDNEY, DISEASES, *and diseases* of the SKIN and BLOOD. *Entirely Vegetable.* H. D. FOWLE & CO., Montreal and Boston. Sold everywhere. $1 a Bottle. Send for Pamphlets of astonishing cures. 376

TARRANT'S SELTZER APERIENT

It's only a Cold," has sent thousands to premature graves. A cold stops up the avenues of the system, and disease must result. Neglected, most violent remedies must be used to remove the obstruction; taken timely, a few doses of

Tarrant's Seltzer Aperient

will carry off naturally the cause of the suffering, and save days, months, or even years of suffering.

SOLD BY ALL DRUGGISTS.

378

CATARRH CURE FREE. Dr. Lane's Remedy never fails. We guarantee a positive cure, no matter of how long standing. Trial bottle sent to any sufferer free of charge. Address the sole proprietor, FREDERICK W. HALE, 18 Boad St., New York. 384



THIS NEW

ELASTIC TRUSS

Has a Pad differing from all others, is cup-shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body, while the Ball in the cup Presses Back the Intestines Just as a Person would with the Finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.

Eggleston Truss Co., Chicago, Ill.

386 eow

To Consumptives. — Wilbor's COMPOUND OF COD-LIVER OIL AND LIME, without possessing the very nauseating flavor of the article as heretofore used, is endowed by the Phosphate of Lime with a healing property which renders the Oil doubly efficacious. Remarkable testimonials of its efficacy can be shown to those who desire to see them. Sold by A. B. WILBOR, Chemist, Boston, and all druggists. 382

For Sale or Rent.

A cottage (furnished) on Clinton Avenue, Martha's Vineyard. Apply to FRED'K A. CLAPP, Worcester. 386

Partridge

PORTRAIT PHOTOGRAPHER,

535 WASHINGTON STREET,

Next door to Boston Theatre.

Reception Room on 2nd Floor

CARDS, $4 Per Doz. CABINETS,

Just Reduced from $8 to $6 per Doz.

Best facilities for making large pictures from small ones. Photographs finished in every style. 388

"It Will Pay."

You to go just a few steps from Washington Street, down Franklin Street, to D. Lothrop & Co.'s

Bookstore and Bible Warehouse,

No. 32.

Besides the pleasure of seeing one of the finest stores in the country, you will secure the advantage of selecting from a large stock at

Extremely Low Prices.

Novelties in Stationery, and all departments, constantly arriving. 386

AT AUCTION.

Two cottages will be sold on Hamilton Camp-Ground, June 29th, at 10 o'clock, A. M.

For particulars apply to ISRAEL NORWOOD, Camp-Ground Hamilton, Mass. 386

East Maine Conference Seminary,

Bucksport, Maine.

The Fall Term of this Institution will open August 7th, and continue fourteen weeks.

For Catalogue, address the Principal,

Rev. GEO. FORSYTH, A. M. 383

125 MUSIC Lessons for $15 at the NEW ENGLAND Conservatory, Music Hall, the largest music school in the world. Open all the year. 75 eminent professors. 18,000 students since 1867. Situations secured for its graduates. For prospectus, address E. TOURJEE, Music Hall, Boston. 386

NEW AND DESIRABLE BOOKS.

PANSY'S LESSON BOOK.

Part 2. Third and Fourth Quarters. 1878.

Square, 16mo. Price, 10 cents.

"The Best" say the Sunday school teachers who have examined it.

ILLUSTRATED CATALOGUE FREE. SEND FOR ONE

BOSTON: D. LOTHROP & CO. PUBLISHERS.

386

Matchless— Unrivalled.—FRANZ LISZT.

ALL World's Exhibitions

of RECENT YEARS;

PARIS, 1867; VIENNA, 1873; SANTIAGO, 1875 PHILA., 1876;

HAVE AWARDED THEIR

HIGHEST HONORS

TO THE

MASON & HAMLIN

CABINET ORGANS for

Demonstrated Superiority

NEW STYLES at reduced prices, from $54 upwards. *Cash Prices:* FIVE OCTAVE, DOUBLE REED, $100; NINE STOPS, $108; in ELEGANT UPRIGHT CASE, NEW STYLE, $126; in JET AND GOLD BRONZE, $135. Sold also for installments or rented until rent pays. A small Organ of best quality may be obtained by payment of $7 20 per quarter, for ten quarters. ILLUSTRATED CATALOGUES and PRICE LISTS free.

MASON & HAMLIN ORGAN CO.,

154 *Tremont St.,* BOSTON. 25 *Union Sq.,* NEW YORK. 250 *Wabash Ave.,* CHICAGO.

328

CHURCH ORGANS,

New and Second Hand, constantly on hand. Material and Workmanship First-Class.

GREAT REDUCTION IN PRICES.

E. L. HOLBROOK, E. Medway, Mass

Circulars and Specifications sent on application

306 eow

HAMILL'S

Giant Organs.

A New Class of Pipe Church Organs

No. 1. Price $550, equal to any $1,000 organ.

No. 2. Price $700, equal to any $1,500 organ.

No. 3. Price $850, equal to any $2,000 organ.

Call and see them. Send for circular. Made only by

S. S. HAMILL, Church Organ Builder

101 Gore St., East Cambridge, Mass.

318 eow

S. Cloud Hotel,

OLD ORCHARD BEACH, MAINE.

The ST. CLOUD is located on one of the best sites on the finest beach on the coast. From the piazza a fine view is had of the bay, islands, etc It has all the conveniences and comforts of modern hotels, and its tables are supplied with all the luxuries of the season

The facilities for sea bathing are admirable. The descent into the water is so gradual that bathing by invalids and children is rendered safe and delightful at all times from the middle of May to the middle of October.

At a distance of a half a mile from the house is a delightful grove owned by the Orchard Beach Association, where every year there are held two series of religious camp-meetings and one series of temperance meetings of about a week each The Boston & Maine Railroad station is within two minutes' walk of the Hotel, and the telegraphic and mail facilities are all that could be desired.

Price of board ranges from $1 to $2.50 per day, according to rooms occupied.

All applications by mail or otherwise promptly answered.

The house will be opened June 3d, 1878, 384

GALE'S PATENT TENTS,



on the umbrella principle, are adapted to all purposes where Lawn, Beach, Hunter's and Camp Tents are used; are 8 feet high, 7 and 8 ft. square at bottom, will lodge 4 to 6 persons: can be set up or taken down and packed in 5 minut s, making a bundle 4 ft. long of only 25 lbs. weight. The pole in two parts is joined together with a brass tube. They are wonderfully light, and yet very strong, and are the handiest, prettiest and cheapest Tents extant. Send stamp for price list and samples of covering. The tent sent on receipt of price, or C. O. D. Prices from $10 to $16. On exhibition and for sale by

LINCOLN & HOPKINSON,

15 & 16 Faneuil Hall Square, Boston. 382

WANTED AGENTS everywhere. Best Young People's Paper published. *Outfits* Free. Address MUNSEY & PLUMMER, Lisbon Falls, Me.

380

The Methodist Hymnal, and Hymnal with Tunes.

On the 27th instant we will begin to fill orders for the following editions of the METHODIST HYMNAL:—

Pearl, Plain	$0 40
Pearl, Red Edge	0 50
24mo, Plain	0 50
24mo, Red Edge	0 65
24mo, Roan, Embossed	0 75
24mo, Roan, Gilt Edge	1 00
16mo, Plain	0 75
16mo, Red Edge	1 00
16mo, Roan, Embossed	1 20
16mo, Roan, Gilt Edge	1 40
*Hymnal with Tunes, 12mo	1 00
Hymnal with Tunes, 8vo	1 75

We expect also to have by that time a stock at the several Depositories that will meet the demand for these editions. The 12mo and the finer styles of binding will be put on the market at an early day.

Since the manuscript of the Hymnal was delivered by the Committee, October 26th last, time has been required to prepare and perfect the Indexes, to complete the arrangement of Hymns and Tunes, to adjust all to a system of uniform numbering. Time has also been consumed in the transmission of proofs to and from the members of the Committee, but there has been no unnecessary delay. In view of these facts, and the amount of work involved in issuing so many editions in good style, we think that it has been completed at the earliest moment practicable.

The new book contains a great variety of the best spiritual songs, adapting it both to public and social worship. It should be used in social meetings and Sunday-schools, and thus be the means of familiarizing our children with the living hymns of the Church. The cheaper editions will cost little more than the ordinary Sunday-school song books that last but a season. The Hymnal with Tunes is a rich and varied treasury of sacred music, and the 12mo edition is the cheapest complete Hymn and Tune Book in the land.

We ask all pastors to aid in the general and immediate introduction of the Hymnal, and Hymnal with Tunes. Let it be the occasion of an effort to intensify the true spirit of worship where it flourishes, and to revive it where it languishes, that the Methodist Episcopal Church may soon become, as aforetime, mighty in song.

*The 12mo size may be delayed a few days.

NELSON & PHILLIPS, NEW YORK,

J. P. MAGEE,

38 Bromfield Street, Boston.

284

The Family.

WHAT I LEARNED OF THE BROOK.

BY REV. C. A. CRESSY.

I stopped one day, as I walked a road
That led by a winding brook along,
Where, 'mid the rocks as it sweetly flowed,
It breathed on the air its rippling song;
And unto my ear it seemed to say,
"I'm happy, happy, the livelong day!"

I sat me down by the streamlet's side,—
My soul was charmed by its silv'ry song,—
And I watched the sparkling crystal tide
As it danced so merrily along;
The sound of its softly rippling voice,
So pure and sweet, made my heart rejoice.

I talked with the brook that summer day,
And questioned it as it flowed along;
I said: "The secret tell me, I pray,
Why thus you're happy the whole day long?"
It seemed to me that it made reply,—
"No cause for sorrowing e'er have I.

"As I wind along my well-worn track,
Though the way be smooth, or rough, or steep,
Whate'er befalls me, I ne'er look back,
But ever onward my course I keep;
No time to grieve, and none to borrow
From what is just a cause for sorrow.

"It matters not where my course I run;
Wherever my path lies, there I flow,
Through the shadows, or out in the sun,
And wish for no other course to know;
For well I know," said the brook, "that He,
The path I follow, has made for me.

"I thread the valley, or turn the mill,
And do the work that lies in my way;
Whate'er I do, is done with a will;
I keep me busy from day to day.
If over the rocks I bound along,
I ease my jolts with a gleeful song."

I rose refreshed, to resume my walk
That beautiful day, the road along;
And thanked the brook for the cheerful talk,
For its lessons sweet and gleeful song;
And happier went upon my way,
With wisdom learned of the brook that day.

Landaff, N. H.

A FRIEND ON THE TRAIN.

BY MISS JENNY BURR.

If one wishes to get an insight into human nature, one should take a journey. On the rail-car and the steamboat, every one is to his own. The ordinary motives that influence people to good behavior and to the amenities of society, are withdrawn; nobody is to be conciliated or won over, and there is as much pleasure to be obtained from the trip as possible. So when one sees any act of unselfishness or gentle courtesy — the young girl renouncing her comfortable seat to a less fortunate traveling companion, to her manifest personal discomfort — it affects one with peculiar pleasure, and helps one's wavering faith in human nature. It is like hearing a robin in January, or seeing the first spring dandelion.

Three or four years ago, one early January afternoon, it was my fortune to be one of the passengers aboard a train on the New Jersey Central railroad bound for Philadelphia. It was a bright, clear day, with a wild gale blowing from the northwest, after a season of damp, uncomfortable weather. There had been days of heavy rain, and the whole landscape showed the effect of the drenching, though now, under the brilliant winter sky, it was flashing with a thousand jewels in wood and field.

Inside, there was a comfortable warmth without oppression. Whatever babies were aboard did not cry; all the passengers within my vicinity were ordinarily respectable and well-behaved, and whiled away the hours as comfortably as possible. Nobody looked ill-natured or malevolent, though the widely-gaping mouths of two or three somnolent individuals were not by any means a pleasing or reassuring spectacle to the less stupid beholder, especially if that beholder was in no very happy mood himself.

For I must confess that whatever amiable sentiments actuated the breasts of my companions, I was, if not absolutely grouty and cross, yet dangerously near the brink of that state of mind. I had been spending the pleasant winter holidays with friends, after months of distasteful, wearing occupation, and I was now on the return to my drudgery. I felt painfully that miserable, indefinable sort of repentance that most of us experience after unusual festivities. My work looked hateful to me, as it *was* hateful. I was not in any very profound valley of humiliation or trouble, only in a general state of miserable depression, and not by any means prepared to meet any disagreeable exigency of travel with fortitude.

We had been gliding smoothly along towards the Quaker town for some hours, and were within a half-hour of our destination, when the train began very perceptibly to diminish its speed, moving more and more slowly, until finally it stopped altogether, without visible cause. Heads were thrust out of the windows, and the fact was soon disclosed that the train could go no farther. The wild rains of the days before had flooded the low-lying land through which this part of the road ran, and undermined the track, rendering it unsafe for passage. At the announcement that we must leave the cars and walk over the ties to another train in waiting a distance ahead, everybody made a start. And here followed a scene that indicated the real stuff they were made of.

To be hustled unceremoniously out of warm cars into the piercing winter wind, with boxes, bundles and babies to carry; to walk over a half-flooded track on slender, precarious boards that had been temporarily laid down, the gruff back of the other train looking an interminable distance off, was no joke. Moreover, not to speak of the discomforts, the day was declining, the break in the road would cause delay, and what was to become of the "connections" some of us were to make in Philadelphia? The real qualities that had lain hidden under the mask of appearance came out, as the passengers got out of the cars, and went stumbling and tipping and jumping over the uncertain footing. I regret to say that some of those boards were not perfectly level; some of them were warped; hence when one stepped on the forward end of a board, the rear end rose with a snap into the air, just as another was setting his unsuspecting foot upon it. Not a few made a misstep, and plunged ankle-deep into the freezing water; the wind made havoc with shawls and comforters and bonnet-strings; one left an umbrella behind; another a bundle, return for which was impracticable. I was not so miserable that I failed to observe the various tempers of my companions. Some grumbled, some deprecated; the majority made use of various harmless expletives; a few openly, and without reserve, swore. I said the affair was no joke, but there were also a few who joked, laughed, and made merry; others wore faces cheerful and sunny as June. Nor were these last always the unencumbered ones. But all were involved in the grand scramble for the train ahead; each had enough to do to take care of self and self's belongings.

Early in the route, a young girl had been put aboard who was nearly blind. She was entirely alone, to be met at the train by friends in Philadelphia, who would care for her. This intermediate difficulty had not been anticipated. In the rush and excitement of the occasion, far more annoying than serious to us who had eyes, the blind girl was nearly forgotten. There was only one man aboard who remembered her. This gentleman, whose fine, open face would have marked him as one of nature's noblemen anywhere, stepped to the side of the unfortunate girl, and with an air as if she would confer a favor upon him by accepting his leadership, begged her to depend upon him in this emergency. Wrapping her shawl closely about her, he led her from the car, and guided her uncertain, trembling steps over the difficult way as tenderly as a woman, supporting her in his arms across the more dangerous places.

Being the last to leave the train, and moving more slowly than the others, the gentleman and his *protégée* were necessarily some distance behind, and very few had time or desire to turn about and notice any spectacle in the rear. Soon all had found seats in the "relief" ahead, and were comfortably disposing themselves and their bundles for the remainder of the journey. If I had not been too much moved myself, it would have been as good as a play to observe the effect produced upon the company, when the gentleman who had fallen behind, entered the car, half leading, half carrying, his helpless charge. The buzz and confusion of talk suddenly ceased; all eyes were fixed upon the two with a mixed expression of shame, compassion, and admiration. I believe every heart in that car was touched at the scene. If the gentleman had desired any reward greater than the gratitude of her he befriended, he must have had it in the good effect produced upon us selfish and grumbling mortals, who had found enough to do to take care of ourselves.

And yet I doubt not some of us were cross again when we arrived in town, and found that the horse-car which we intended to take, had just left.

THE CAMBRIC DRESS.

A STORY FOR GIRL GRADUATES.

BY MRS. M. F. BUTTS.

Brisk, jolly, little Lottie Farman was in the dumps. This was a strange thing for Lottie. It was about the same as if a sunny little patch of clover and daisies should suddenly stop blinking and nodding and floating in the sun, and should turn gray and dull, and stand stock still. For our little Lottie was very much like a meadow daisy, so bright and sweet and simple was she.

She was sixteen years old, and had been her father's housekeeper for two years — since her mother's death. There were three other children, a boy of twelve, and two little sisters of six and eight. Mr. Farman was a carpenter, working by the day, and though the family lived in their own pretty cottage, and did not have rent to pay, they were obliged to be very economical. The old clothes must be made over as long as possible; and Lottie's frocks and jackets and hats descended to Jennie, and from Jennie to Kitty, as regularly as a king's crown to the princes and princesses. After school-hours — for Lottie went to the public school, and was near her graduation — our young housekeeper darned, and patched, and cooked, and washed dishes, and told stories to the young ones about fairies, and strange discoveries of pots of gold, and poor children who were found in the rushes and adopted by queens. Her imagination was full of all things sweet, and bright, and hopeful, and that was why she was so joyous in the midst of such prosaic surroundings.

But, as I have said, Lottie was in the dumps. I am not sure but several big tears dropped plump into her coffee cup, on a certain bright morning in June, and I know that she pushed away her codfish ball untasted, and despised the toast that Jennie had made, toasting her chubby face at the same time.

Papa Farman went to his work, feeling somehow as if the day was cloudy, though the sun was shining at his best. The little ones got ready for school without saying a word, and Jack wanted to know, "What in thunder was the matter?"

Then Lottie burst out: "I wish I had never been to school a day! I wish I was just a drudge, and nothing else!"

"Wh-e-w!" whistled Jack. "What's up now? Have you got out of hair-pins, or has Maud Elliot cut short the candy supply?"

"You don't know anything about it, Jack Farman, and I wish you'd go away and let me alone."

"O, now, Sis, don't be cross to a fellow. Tell me what it's all about, and maybe I can help you out;" and the boy's arm stole around his sister's waist.

Lottie put her head on Jack's shoulder and sobbed out: "The girls are all going to have white graduating dresses, and I must wear my blue and white cambric that I've had two summers already, and I wish I wasn't going to graduate. I wish I had failed!" and then there came a big sob that almost choked the rebellious girl.

Jack straightened himself up, and something glistened in his eyes. He loved his sister dearly, and he resolved right there, that he would work "as hard as a feller could," and before long his sister should have things "like other fellers' sisters."

Just then there came a little tap at the half-opened door, and Maud Elliot, in her fresh spring suit and straw hat, with a satchel of books on her arm, came blithely into the little kitchen.

"Come, Lottie," she said, not noticing her friend's red eyes and forlorn looks, "it is almost school time, and you are not half ready. I've got something to tell you. I am coming over this afternoon to help you get supper, and then you are going with us girls out in the grove to get wild flowers for the botany class."

Lottie smiled a little bit of a smile, and soon the girls, with the children following after, were on their way to school. Maud had heard Lottie's little burst of trouble, but she said nothing about it. She thought a great deal, however. "What is to be done?" she asked herself over and over. "I do wish papa would let me buy Lottie a graduating dress, but he is bothered about money. I heard mamma say so this morning, and mamma said she should make my dress herself with nurse to help, because we must save all we can for our vacation trip."

These thoughts ran through Maud's puzzled brain. Though her papa was supposed to be rich, and lived in a beautiful house, he was "rubbing through a tight place," and the family were economizing in every way possible.

In the meantime Lottie had made up her mind to be brave and wear the blue cambric. She had been reading a story, not long before, about a girl who wore old clothes, but whose smiles were so sweet, and her temper so sunny, that people never noticed what she had on.

"I can never be like that, but I'll grin and bear it," said she, setting her teeth together.

This was an heroic determination. You all know how pretty the girls look on graduation day, in their crisp white muslins, all frilled and fluted, with the floating trains that girls like so well. Lottie saw them in imagination, and the tears started again and again at the sight, but she winked them away and studied as hard as she could. "I mustn't think about pretty dresses," she said. "I must remember what mamma told me;" for her mother had given her the little ones, and had told her to deny herself for them and for her papa. And Lottie had determined to be a teacher by and by and help take care of the family.

Maud came in the afternoon as she had promised, and the two girls had rare fun getting supper together. Maud burned her hands, and spilled the griddle batter over the front breadth of her pretty new dress. Lottie splashed some scalding water within an inch of her foot, and dropped a live coal on the new oil-cloth. But supper tasted all the better for the trials that preceded it, and when it was over, and the girls in big aprons were washing the dishes, Lottie told Maud more than she had ever told her before about her mother, and her loneliness without her, and her unselfish plans for the future.

"I do hope I can teach before long," she said, "and earn some money to help educate the girls. Jennie will soon be old enough to help about the house, and if I can only keep them in school, and help papa make good women of them, as mamma said, I shall be so glad."

"You are a darling," said Maud, throwing down her dish towel, and giving Lottie a hug. "It will all come right, I am sure. It always does when folks are unselfish."

"Oh, no, not always; or, at least, not for a good while. Papa says it seems to him that sometimes the best folks have the hardest times."

"But my papa says that God always pays in the long run," answered Maud. "So I'm not afraid for you." Then she was very still for awhile, and kept thinking, thinking how she could help Lottie, whom she loved better than ever at that minute.

All at once she said, quite forgetful of her friend's presence: "I'll do it, anyhow!"

"Do what?" asked Lottie astonished.

"Never mind. Something I have been thinking about. There! the last dish is done. Now let's hurry off. I'm afraid the girls will be waiting for us."

When Maud went home that night, she had a long talk with her mother.

"Are you sure," asked Mrs. Elliot, at length, "that you can bear the criticism and gossip?"

"I think I can, mamma. I would a great deal rather have a white dress like the others, of course; but I know if I was in Lottie's place, I should like to have her do as I'm going to do. Mrs. Fletcher told us last Sunday that the way to do good was to begin in the little things — to help the people nearest to us, and to help them in the way they most needed help. And when I heard Lottie talking to Jack this morning, it all came back to me."

"I am very glad," said Mrs. Elliot, kissing her daughter's glowing cheek; "but I don't want you to undertake any more than you can do cheerfully and sweetly. I should be sorry to see you unhappy on your graduation day."

A week later, the girls in the botany class were waiting for their teacher, and talking about some very exciting subject.

"I think it's right down mean!" said Clara Young. "Maud is the most stylish girl in the graduating class, and she was going to wear such a lovely white organdie, looped with black velvet and tea roses, and with roses in her hair. She would have looked just elegant. Ever so many students are going to be here from ——, and I wanted the class to look as well as the girls at Vassar, or anywhere."

"Of course it's horrid," said another, and this was echoed by a third and a fourth. There was quite a babel of girlish voices pitched in all degrees of annoyance, surprise, scorn and incredulity, when Mrs. Fletcher, the teacher, came in.

"What is it all about?" she asked, smiling. "Has nature invented a new flower?"

"Just think, Mrs. Fletcher," cried Clara Young, "Maud Elliot is going to wear a dowdy cambric dress, graduation day, just to be company for Lottie Farman, who can't afford to have anything decent! Isn't it a shame?"

"Yes," said Jenny Adams, "and of course they'll wear black boots; and Maud had some of the prettiest white boots all picked out, and her dress was to be"—

The bell clashed into the middle of Jenny's sentence, and it was never finished. Maud and Lottie came in with their arms around each other, and Mrs. Fletcher greeted them with such a rare, loving smile that their hearts were the warmer for it all day.

There was no lack of smiles and loving looks for the girl friends as the story made way in the school; and when the eventful day arrived, the class had no reason to be ashamed of Maud and Lottie in their freshly "done-up" cambrics. They wore roses in their hair, and at their throats the same, for roses are God's free gift to rich and poor alike. And their faces were so full of love and sweetness, that "the students" studied them to the verge of rudeness.

But the best of all came after school was out. Mr. Elliot came over one morning and invited Lottie to join them in a trip to the mountains.

"It is Maud's gift," he said; "she earned it by giving up the graduating dress, and she will be very much grieved if you don't accept it."

Lottie looked at her father.

"I think we can manage it, if you wish to go," said papa Farman. "I will drive over after Aunt Ruth. She will keep house for you, I guess."

"O papa, it's what I've always wanted," said Lottie; "and you know I've never been away from here in the summer."

"No, nor in the winter either, little mother. You deserve a good time, if anybody does."

"Then may I tell Maud that it is all settled?" asked Mr. Elliot.

"If you please," said Lottie humbly.

"Bless me! if that ain't the jolliest news!" said Jack, tossing up his hat and playing with it like a juggler. "Mr. Elliot's a brick, and Maud's a regular out-and-outer. Three cheers for 'em both!" and yelling like Sitting Bull himself, he ran out on the lawn and turned half a dozen somersaults to restore his equilibrium.

Lottie had a wonderful vacation. The rest, the freedom, the exquisite scenery, the companionship of Maud, were all a constant delight.

When it was over, she went back to her family and her new studies, full of freshness and courage, more than ever resolved to be unselfish, and to make of herself a true and noble woman.

GEORGE ELIOT AT HOME.

George Eliot is a woman who must certainly have passed her tenth lustrum. Despite this, her hair, a very dark brown, has none of those threads which one might expect where the burden of over half a century of years is superimposed by incessant labor and by experiences full of desolation. She is not handsome. Her face is long, pale, with a small, sensitive mouth. Her eyes are a vivid warm blue-gray, full of depth, now keenly perceptive, now dreamily introspective, always full of sadness. Her hair, worn low, gives a womanly effect to a fine intellectual forehead. Her slender figure has an expression of robust energy. Her will seems far in excess of physical tact. She is, in spite of her sensitive suggestions, full of grand repose. Her voice is low and penetrating, and she is scarcely without exception, one of the greatest living conversationalists.

"Do you know George Eliot well?" I inquired of a well-known essayist.

"Yes, I do."

"What is your estimate of her?"

"Well, I'll tell you. I am in a position where I often meet such people as Huxley, Tyndall, Browning and others. I am not afraid to meet them, for I may say, without any vanity, that I am their peer. But with George Eliot it is different. She knows more than I do. I am afraid of her. She knows everything. History, philosophy, ancient and modern, all sciences and languages are known to her. She is the most accomplished amateur pianist in England."

"And so you think"—

"I think she is the most adorable woman that ever lived."

What the witty Mrs. Trench once said of Madame de Stael — that she is "consolingly ugly" — will apply to George Eliot, with the reservation that her plain features are so sanctified by her expression that she becomes a very beautiful woman. She has been offered fabulous sums by London photographers if she would sit for her picture, but she has always refused. So far as I know, there is not a picture of her in existence. She goes little or none into society, but has weekly receptions, to which only a certain class is admitted. She may be often seen at the classical matinees, given at St. James' Hall, and occasionally she may be seen on the street with a pair of spanking bays, a very swell carriage and liveried servants.

Her home life is a very charming one. She exercises an active supervision, and develops a most comprehensive management and exquisite taste in every detail of the household. In composition she is very slow and methodical, writing, I have been assured, not more than from forty to sixty lines a day. When a book is completed, she is in such a state of nervous exhaustion that her husband takes her to Italy or southern France to recuperate. While writing she must be scrupulously arranged as to person, while every detail of her surroundings must be in harmonious place. — *Home Journal.*

MR. BRYANT'S LAST POEM.

[Mr. Bryant's literary life extended over a period of seventy-four years. In 1804, at the age of ten, he printed his first poem in a Massachusetts country paper; and on February 22 of the present year he wrote his last poem as a contribution to the Washington's Birthday number of the *Sunday School Times*, of Philadelphia. The memory of Washington has never received so worthy a tribute, from an American poet, as the six noble stanzas given below: —]

THE TWENTY-SECOND OF FEBRUARY.

BY WILLIAM CULLEN BRYANT.

Pale is the February sky,
And brief the midday's sunny hours;
The wind-swept forest seems to sigh
For the sweet time of leaves and flowers.

Yet has no month a prouder day,
Not even when the summer broods
O'er meadows in their fresh array,
Or autumn tints the glowing woods.

For this chill season now again
Brings, in its annual round, the morn
When, greatest of the sons of men,
Our glorious Washington was born.

Lo, where, beneath an icy shield,
Calmly the mighty Hudson flows!
By snow-clad fell and frozen field
Broadening the lordly river goes.

The wildest storm that sweeps through space,
And rends the oak with sudden force,
Can raise no ripple on his face,
Or slacken his majestic course.

Thus, 'mid the wreck of thrones, shall live
Unmarred, undimmed, our hero's fame,
And years succeeding years shall give
Increase of honors to his name.

ETCHINGS.

BY ALICE W. QUIMBY.

It is strange how many experiences that are disagreeable, or even painful, as they pass, are afterwards transformed by Time's softening touch into pleasant memories. It is a blessed thing that this is so, else how meagre would be the portion of satisfaction in some anxious, care-consumed lives.

Perhaps this is why the tiresome hours of that journey across the country by rail, many weeks ago, have lost their stern, bald visage in the light of to-day — why there is even a vague satisfaction in the retrospect. The visions of life and animation that crowded all the way, the varied landscapes rejoicing in the crown of glory which the opening season had brought to them, are reproduced to-day at memory's magic call, baptized in the rosiate lights she throws over them as a beauteous halo. And clearer than any other is the picture of a modest church spire, that in the distance stood out against the sky. From the heart of a luxuriant forest, suggestive of primeval simplicity and rural joys, it held up its long, tapering finger, as if to remind us of a higher, purer life. Well is it for us weary mortals that all along our life-march there are restful waymarks, inviting us to pause and consider whither our steps are tending! Well is it that the most dusty thoroughfares have their sanctuaries!

Like this, and yet unlike it, but still a sanctuary, is the sheltered lap of a yard that nestles up against an old farm-house by the rollicking, murmuring sea. A leaf-ensbrined drive is the approach to this lovely spot, a drive along which no loudly-puffing steamhorse ever stamped its black feet — only those graceful creatures whose ambitious restlessness is so akin to humanity.

A sleek-sided, lightly-stepping pair rolled after them a softly-cushioned vehicle one summer day, and halted under a stately shade-tree, where the earth and the waters lay lovingly side by side. Scores of tormenting flies were bent on holding a footing on the plump sides of these dapper ponies, to their evident vexation and disgust, furnishing another illustration of the different views of right and wrong which we get from different standpoints; for flies and horses were each doing just what seemed to them right — and yet how conflicting their notions!

The soft green grass at their feet was very tempting to these restless steeds, but held in by bit and rein, they always failed to reach the object of their ambition; just as for eager mortals, kept back by galling circumstances, there is many a bitter disappointment.

Pulling impatiently in their efforts to be free at the lines which held them in check, these beautiful horses offered us a lesson so plain that even he who runs may read. For as it was their self-will that caused these bits in their mouths to chafe them, so it may be that human short-sightedness and impatience make a thousand fold more painful the bit and bridle that are holding so many back from the goal of their darling ambitions. Ah, not till the resurrection morn shall we see the full beauty and symmetry of these lives; not till then shall we know how fearfully they have been marred by our faithlessness and perversity.

Akin to this was the lesson written out on the face of the country through which we were dashing one radiant autumn day. Beautiful visions were coming and going with every breath — rich lowlands and plains and glory-crowned hills, towering here and there into stately mountains; but most striking of all were the grim-visaged rocks, which gave to the whole an element of strength and sternness. The country was a great deal more charming because of them — these rough and ragged rocks, that are only grim and hard and unyielding; even as these lives of ours are beautified and enriched by their sterner passages.

A little farther on, a clear, running stream was gliding smoothly along, like a peaceful life, till suddenly its waters were caught in the stones and tossed wildly about, as if in derision; but the bubbling, eddying stream was prettier by far for this commotion, just as the rocks of difficulty that often lie so thickly across our life-paths may make their currents clearer and more sparkling.

Stones and rocks, difficulties and trials — how very like to each other they are, after all! And it may be that their similitude is farther reaching than we have ever thought; that these are as important an element of our lives as those are of the world.

Ah, life is written all over with lessons that are beautiful and good; and it is becoming that we read and study them carefully, holding them among our choicest treasures. Sweet crumbs of comfort are thus lying at our very feet, offering food and nourishment to whomsoever will stoop to gather them. Rare visions of the beauty and excellence of life, of its noble possibilities and rich promises, are flashing out all along by the way.

When we open wide our eyes to these lovely pictures, and take to our hearts their blessed teachings, then shall we see how even our lowliest walks are glorified, how holy a trust is this wonderful gift which we call life.

FUN AND FACT.

.... "Before I'd live on charity," said an old lady, "I'd beg my bread from door to door."

.... Why is a lady's foot like a locomotive? Because it moves in advance of a train.

There is no better, no more blessed state,
Than when the wife and husband in accord
Order their household lovingly.
Homer.

.... The school-boys in California, when asked, "How is the earth divided?" answer, "By earthquakes."

.... Nipping the bud. Mr. Budd asked her, "Rose, wilt thou be mine?" Rose answered, "I am sorry it cannot be — a Rose cannot be turned into a Budd."

.... Good, kind words dropped in conversation may be little thought of, but they are like seeds of flowers or fruitful tree falling by the wayside, borne by some birds afar; haply thereafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

O heart, be true!
True to thyself and to thy God,
Though all around thy path may change,
Though oft the road that thou hast trod,
To those that bear no guiding word
Seems hard and strange;
Whatever else the whole wide world may do,
Be true, my heart, be true!

.... "I wish to be a friend to the friendless, a father to the fatherless, and a widow to the widowless," said a gushing speaker at a recent revival meeting.

.... A lady with a fatal squint came once to a fashionable artist for her portrait. He looked at her and she looked at him, and both were embarrassed. He spoke first: "Would your ladyship permit me," he said, "to take the portrait in profile? There is a certain shyness about one of your ladyship's eyes which is as difficult in art as it is fascinating in nature."

....These are grand texts:—"I came forth from the Father, and am come into the world." "I leave the world, and go unto the Father?" — whose mysterious fullness St. Augustine fathoms and displays in these great words: "Our belief hath altogether been that Christ so came into the world as never to leave the Father, and so went unto the Father as never to leave the world."

.... "I didn't know," said an old lady, as she laid down her newspaper, "that thieves were so scarce they had to advertise for 'em, and offer a reward for their discovery."

.... Little Willie hunting in all the corners for his shoes, at last appears to give them up, and climbing on a chair, betakes himself to a big book on a side table. Mother says to him: "What is darling doing with the book?" "It ith the dictionary; papa lookth in the dictionary for things, and I'm looking in it to see if I can find my shoes."

.... Force of Habit. — "Surely you must be tired, auntie. I can't think how it is you are able to work so long." "Bless you, my dear, when I onst sits down to it like, I'm just too lazy to leave off."

Says Gossip One to Gossip Two,
While shopping in the town:
"Old Mrs. Pry to me remarked,
Smith bought his goods from Brown."

Says Gossip Two to Gossip Three,
When buying her a gown:
"I've heard it said to-day, my dear,
Smith got his goods of Brown."

Says Gossip Three to Gossip Four,
With something of a frown:
"I've heard strange news — what do you think?
Smith took his goods from Brown."

Then Gossip Four to Gossip Five,
Who blazed it round the town:
"I've heard to-day such shocking news,
Smith stole his goods from Brown!"

.... The *Detroit Free Press* says that when Thomas drove up to a house on Elizabeth Street the other day to deliver the usual quart of mixture, the gentleman of the house kindly inquired: "Thomas, how many quarts of milk do you deliver?" "Ninety-one, sir." "And how many cows have you?" "Nine, sir." The gentleman made some remarks upon an early spring, close of the Eastern war and the state of the roads, and then asked: "Say, Thomas, how much milk per day do your cows average?" "Seven quarts, sir." "Ahem," said the old gentleman, as he moved off. Thomas looked after him, rubbed his head, and all at once grew pale, as he pulled out a short pencil and began to figure on the wagon cover.

DAILY DYING.

The maple does not shed its leaves
In one tempestuous scarlet rain,
But softly, when the south wind grieves,
Slow, wandering over wood and plain,
One by one they waver through
The Indian summer's hazy blue,
And drop at last on the forest mould,
Coral, and ruby, and burning gold.

Our death is gradual like these;
We die with every waning day;
There is no waft of sorrow's breeze
But bears some heart-leaf slow away.
Up and on to the vast To Be,
Our life is going eternally;
Less of life than we had last year
Throbs in your veins, and throbs in mine,
But the way to heaven is growing clear,
And the gates of the city fairer shine,
And the day that our latest treasures flee,
Wide they will open for you and me.

NOT FAR.

Not far, not far from the Kingdom,
Yet in the shadow of sin,
How many are coming and going
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait;
Fearing to enter in boldly,
So lingering still at the gate;

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold;
Though He is longing to lead them
Tenderly into the fold.

Not far, not far from the Kingdom,
'Tis only a little space;
But it may be at last, and forever,
Out of the resting place.

. . . . . .

A ship came sailing and sailing
Over a murmuring sea,
And just in sight of the haven
Down in the waves went she.

And the spars and the broken timbers
Were cast on a storm-beat strand;
And a cry went up in the darkness,
Not far, not far from the land!

— *English Congregationalist.*

FOR THE LITTLE FOLKS.

THE PET RABBIT.

BY AUNT ACHIE.

Annie had a little pet of which she was very, very fond. It was a little snow-white rabbit, and she called it Pink-eyes.

Its fur was the whitest, its ears the softest, its eyes the largest and brightest ever owned by one darling little rabbit. At least, so Annie thought and affirmed, many times in a day.

Her papa engaged a carpenter to build for it a little house. This little house had two small rooms, just large enough for Annie to step into, and stand upright. One of these she called Pinkie's bedroom, and nurse Margie made a nice cushion, which was placed on a mat for Pinkie's bed.

She would say, "Pinkie is his pet name, mama, dus' as we call dear baby, Allie, instead of Albert."

This house was placed under a locust-tree in a corner of the garden, and every morning the gardener placed fresh grass in a corner of the dining-room, as Annie called the other little room. Each day she carried fresh water and flowers for her pet, and fed him from her own chubby hands.

He soon became so fond of her, that whenever she opened the door and called, "Pinkie, Pinkie," he would jump out and go hopping after her all about the garden.

But one day when he was left to play by himself, a wicked dog broke through the hedge, seized poor Pinkie by the neck, and would have killed him at once if the gardener had not been near.

Dear Pinkie! the blood was flowing over his soft, white fur, and the pink ribbon about his neck was stained a deep red. Annie's mama washed and bound up the wound, but he lay on his little cushion panting with pain and fright, and in a few hours he died.

Annie wept bitter tears over her lost darling, for a time refusing to be comforted. Her mama suggested that she should bury Pinkie under the locust tree, close beside his home. She gave her a box for a casket, and nurse lined it with cotton and some bits of satin, and covered it with merino. With many tears and kisses, Annie placed her pet in it, and quite covered him with flowers. The gardener made a grave for him, and placed a board above it with this inscription: —

In memory of
Pink-eyes, Annie's pet rabbit,
which died Aug. 10, 1877.

Annie was quite comforted. Drawing a long breath, she said, "Well, we've dived him a dood fooneral, haven't we, mama?"

The next morning her papa brought her two rabbits in place of Pink-eyes, and she was again happy.

LULU'S COMPLAINT.

I's a poor 'ittle sorrowful baby,
For B'idget is way down stairs;
My titten has stached my finder,
And Dolly won't say her p'ayers.

I haint seen my bootiful mamma
Since ever so lon' ado;
An' I ain't her tunnin'est baby
No londer, for B'idget said so.

My ma's dot anoder new baby:
Dod dived it — He did — yes'erday,
An' it kies, it kies, oh, so deffu!
I wis' He would tate it away.

I don't want no "sweet 'ittle sister!"
I want my dood mamma, I do;
I want her to tiss me, an' tiss me,
An' tall me her p'ecious Lulu!

I dess my bid papa will b'in' me
A little dood titten some day.
Here's nurse wose wid my mamma's new baby,
I wis' s'e would tate it away.

Oh, oh, what tunnin' yed finders!
It sees me yite out o' its eyes!
I dess we will teep it, and dive it
Some tanny whenever it kies.

I dess I will dive it my Dolly
To play wid mos' every day;
And I dess, I dess — Say, B'idget,
As' Dod not to tate it away.

— *Selected.*

LETTER FROM NEW YORK.

During my stay in New York, I have listened to many admirable sermons by divines of the several branches of the evangelical Church. Above them all, in the impression it made on me, stands one sermon I heard a few Sabbaths since at St. Luke's M. E. Church, by Dr. Fowler, editor of the *Christian Advocate*, from Ephesians ii, 8. The subject treated was salvation by faith. I will not attempt even a synopsis of it. It was the same grand old Scripture doctrine, clearly stated, not in the old, hackneyed expressions, but in well-chosen language. The illustrations were beautiful, and the truths were pressed home with an irresistible logic. There ran through it a divine unction. The conclusion consisted in a tender and most persuasive exhortation to the impenitent to accept the great salvation. This sermon has clung to me. I don't think I shall ever forget it.

I believe our church papers could do the Church a great service by publishing occasionally a sermon of the above stamp. In my walks about Zion I have had a good opportunity to listen to the best preaching of the various evangelical denominations, and I feel confident no pulpits are more ably filled than those of Methodism.

I attended several sessions of the Conference of the African M. E. Church, held recently at the Sulivan St. Church in this city. Bishop Payne presided. He is senior bishop, a man of scholarly attainments, deep piety, and an able preacher, greatly beloved by all.

Prominent among the rising men of the Conference, and pastor of the Church, is Rev. W. F. Dickerson, well and favorably known in Boston, having been pastor of the Charles St. A. M. E. Church of your city. Brother D. is a graduate of Wilberforce University, a fine scholar, an able preacher, and greatly beloved as a pastor. He has had a glorious revival in the Sulivan St. Church this year. These brethren, I think, stand by the old land-marks of Methodism more faithfully, perhaps, than we do.

The love-feast, Sabbath morning, was a season long to be remembered. While the question of the late emigration of colored people from South Carolina to Africa was under discussion, I listened with pleasure to a speech on the subject by Bishop Payne, whose remarks were greeted with great applause.

At our Book Rooms I was shown the advanced leaves of our new Hymn-book. I was glad when our church authorities began to move in the matter of revising our hymns. I have made myself somewhat familiar with hymnals of other denominations, and such was my estimate of their excellence, that I felt apprehensive that we could not compete with them. But as I turned over these leaves with an eager interest, I could not but exclaim, "Eureka! Hallelujah!" I really had a happy time all to myself. Here, indeed, is a Hymn-book worthy of Methodism. It is broad and liberal as Methodism. It embraces the best hymns from the pens of good men and good women of all ages of the Church, Charles and John Wesley leading the glorious host.

I might write much on this inspiring theme, if time and space permitted. I must say I am pleased to find so many hymns from the Christian women of the Church. One of the chief elements of the power of Methodism has been its singing. This new Hymn-book cannot fail to give to the Church a new inspiration in this direction. It is to be hoped it will deliver us from the epidemic of this mushroom music, which breaks out among us periodically. The committee have performed a great service for the Church, and are entitled to its lasting gratitude. We predict for our new Hymn-book a grand success. I hear it will be ready by July 1st. W.

June 10.

"GARDENING BY MYSELF."

BY M. D. WELLCOME.

Anna Warner's little book with the above title, is charming in its experiences of each successive month. My own personal experience has much that is pleasant, and some things not so pleasant, especially the back-aching part. Each year adds to my knowledge somewhat, but within a few days I have acquired, by a diligent study of catalogues, when too tired for anything else, some very important information especially adapted to the present hard times; and I have "taken my pen in hand to inform you," my lady readers, of that which very probably you would not otherwise find out.

Catalogues form quite a bulky portion of my literary matter, and not infrequently I compare prices from the various sorts. What led me to make a specialty of this sort of work yesterday, was this: I had recently purchased an "Abel Carrier" perpetual rose, "new English hybrid; price, last year, 50 cents, but we offer it this year for 25 cents."

Looking over a list of roses — and a long list it was — I saw that very rose offered for 10 cents! That led to further exploration, and I found Marie Van Houtte, a premium rose this year, only 10 cents. Perle Des Jardins, Duchesse of Edinburgh, 50-cent roses in a certain collection, only 10 cents. And nearly every 20-cent rose in the general collection, only 10 cents in the catalogue of the "Innisfallen greenhouses, Springfield, Ohio." If I had only known this before I got up a club and sent my order to —, Pa., I might have had double for the money sent. Moss roses, only 25 cents. D. has 35, and H. has 30, for the smallest tea rose.

The various other plants of the "Innisfallen" catalogue show the same marked difference in prices, only more so, for many of their very choice kinds — almost invariably priced at 50-75 in the H. catalogue — are from 10 to 20 cents. All sorts, almost, of abutilons, fuchsias, and geraniums, pot-grown, are only ten cents. Now who cannot have a flower garden? Nicely rooted plants, ready for summer blooming, mailed free of cost to your address. Send for a catalogue, get up a club list, and do not leave out the roses. Be sure and select a Marie Sisley, Bon Silene, Duchesse of Edinburgh, Marie Van Houtte, Madame Margotten, for tea roses. My Madame Plautier and white moss rose are charming. I now have over twenty varieties. Won't I have a "rose-garden" this year? So may you all.

RELIGIOUS ITEMS.

The Lutherans of this country will hold a second free Diet this fall.

The British Wesleyan Methodists have adopted the International Sunday-school lesson series.

Rev. Dr. Hodge, of Princeton Theological Seminary, has been so ill that fears were entertained for his recovery.

A grand centennial celebration of the establishment of Sunday-schools may be expected in 1881.

Bishop Bowman, on the eve of his departure for Europe, was tendered by Governor Phelps, of Missouri, and accepted, the position of Honorary Commissioner of that State, at the Paris Exposition.

The English Monthly Tract Society has booths for the distribution of tracts at the Paris Exhibition. Great numbers of tracts have been given away, and the demand for them is said to constantly increase.

Rev. Phillips Brooks, rector of Trinity Church (Protestant Episcopal), this city, has accepted an invitation to preach the sermon at the installation of Rev. Mr. Carruthers as pastor of the Orthodox Congregational Church in Fairhaven, Mass. This request by a Congregational Church, and its acceptance by an Episcopal clergyman, are noteworthy.

The American branch of the Evangelical Alliance will send an address on Christian liberty in the Turkish Provinces, to the Berlin Congress. A meeting of the executive committee was held in New York city, June 10, to consider the matter.

The beautiful M. E. Church at Honesdale, Pa., which cost $60,000, is imperiled by debt. By extraordinary exertions the amount owed has been reduced to $26,000, a part of which must be paid very soon, or the church will be lost.

The *Christian Advocate* makes an earnest editorial appeal for Garrett Biblical Institute, which must be closed unless the Church comes promptly to the rescue. The yearly expenses exceed the income from the endowment.

Rev. Dr. George F. Seymour, of New York city, was consecrated last week, at Trinity Church, Bishop of the new Protestant Episcopal diocese of Springfield, Illinois.

In the statistical report read at the recent Connecticut State Sunday-school Convention, it was stated that of the 137,099 Protestant children in the State, 54,377 between the ages of four and fifteen, do not attend Sunday-schools.

John. G. Whittier, in reply to a gentleman of Cincinnati, who wrote asking about his views on future punishment, says: "I am not a Universalist, for I believe in the possibility of the perpetual loss of the soul that persistently turns from God in the next life as in this."

The late Mrs. Mary A. Lapsley, of New Albany, Ind., gave to charitable institutions as follows: Presbyterian Board of Home Missions, $20,000; Presbyterian Board of Foreign Missions, $10,000; American Bible Society, $10,000; Ministerial Relief Fund of the General Assembly of the Presbyterian Church, $10,000; Hanover College, $20,000; American Tract Society, $4,000; President and Fellows of Yale College for Silliman Fellowship, $5,000. During life she gave $30,000 to Hanover College.

The July number of the *Round Lake Journal* will be illustrated by beautiful portraits of J. H. Vincent, D.D., E. P. Hammond, Chaplain McCabe, Francis Murphy, and Joseph Hillman, esq. It will also have a view of Dr. Strong's Remedial Institute, Saratoga Springs. These portraits will be accompanied by spirited pen sketches of the gentlemen named. Also full information of the Great Round Lake Sunday-school Assembly, beginning July 16, and lasting ten days. The *Journal* will be sent to any address free by addressing J. Hillman, esq., Troy, N. Y.

HOW TO BECOME A CHRISTIAN.

BY E. R. KERASTON.

First, study God's Holy Word carefully and prayerfully. "My Word is truth." It will lead you into all truth in Christ Jesus, and help you to see yourself a sinner; also to feel sin, to be exceedingly sinful and altogether loathsome.

Second, repent of your past sins; forsake them, and surrender your case, unreservedly, with full faith, into the hands of Jesus. "He is the author and finisher of our faith." "They that come unto Me, I will in nowise cast out." "There is no other name given among men under heaven whereby we must be saved, but the name of Jesus." "He is able to save to the uttermost."

Reader, will you come to Him, that you may be saved? Oh, do come, now!

Thirdly, when you shall have done the above, ever follow on to know the Lord Jesus Christ, "whom to know aright is life eternal." "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."

Augusta, Me.

SUMMER CHARITY.

"The poor ye have always with you," said our divine Master. When cold and snow, severe nights and biting days, are upon us, the fountains of our compassion flow more freely, and we think more about how to assist our needy fellow-men. But summer only intensifies the miseries of some of our neighbors. Stifling in crowded tenements, fighting for a breath of air, starving, and eating half-decayed food, our special pity goes out to sick little children and their mothers at this period. Within a few years various plans for partially relieving them have been devised and executed. Can we not, if we live in the city, help to send the children of the very poor away on a day's excursion to green fields, and, if we dwell in the country, can we not open our doors and take some little stranger in for a short time, that he or she may get an idea of Christ's love and tenderness from ours? — *Christian at Work.*

Obituaries.

Died, in Robbinston, Me., March 11, 1878, Mrs. LOTTIE MCALISTER, wife of Mr. Hayden McAlister, and sister of the late Rev. Everett Boyden, aged 30 years.

She gave her heart to Christ and the M. E. Church at the age of fifteen years. Her piety was of that cheerful type, and her Christian life shone more and more brightly to the last. Her faith was such that to doubt was sin. Her entire consecration to Christian work was made manifest everywhere. In the home circle, Sabbath-school, public and social worship, she will be greatly missed.

The Christian minister was ever welcome in her home. Her friends will not soon forget, even when prostrate with disease, the sweet voice of prayer mingling in the morning and evening family worship. Her ties to earth were strong. A kind, devoted and recently-converted husband and a little daughter needed her presence here, but at the call, "Come up higher," grace triumphed, and all was surrendered to Jesus, who will, in His own good time, effect a glorious reunion in heaven forever. S. M. DUNTON.

ADA IANTHE ELLIS, daughter of Rev. C. R. and L. E. Ellis, of the Michigan Conference, was born at Fort Fairfield, Me., Oct. 31, 1849, and died at Columbia, Texas, June 8, 1878.

From childhood she observed the greatest care to do nothing to bring reproach upon a Christian household. At eighteen years of age she professed faith in Christ, and united with the M. E. Church. Though not an active Christian, the purity and prosperity of the Church were near her heart. Those that knew her best loved her most. She shared the cares and duties of an itinerant home. She so completely entered into the joys and sorrows of the household, that in the family circle her absence will be most keenly felt. In dying, as in living, there was no exciting demonstration. She had faith in Christ and the Atonement, and clung to the words of the beloved disciple: "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As the child lays down to rest, she lay down in the sleep that we call death. C. H. E.

ERASMUS D. TOWNER died in Mattapan, Mass., June 6, 1878, aged 35 years and 8 months.

He was converted to God in Brooklyn, N. Y., and united with one of the M. E. Churches in that city, in 1866. From that time to the time of his death he has been a faithful, devoted member of our Church. His life has been uniformly consistent, an inspiration to good deeds to all those who knew him. He is remembered as one who was remarkably conscientious to all his convictions of duty, a constant attendant upon the means of grace, taking up every cross, and seeking always to promote the interests of the Church of Christ. His broad Christian charity, which enabled him to see so much of good in everything and in everybody, made him a universal favorite in the community where he lived, so that to-day multitudes mourn his death. He moved to Mattapan about seven years since, and at the organization of the Methodist Church there, was one of the first to hand in his letter; and we may truly say, without disparagement to any other, whatever of success has attended that enterprise, it has been in a good measure due to his earnest efforts. His death was a complete triumph of Christian faith. He now sleeps in Jesus. "We shall go to him, but he shall not return to us." G. C. OSGOOD.

Died, in Swanton, May 28, Hon. W. L. SOWLE, aged 78 years.

Brother S. was born in Alburgh, and lived there fifty-four years, when he came to Swanton, where he remained until he died. He filled many responsible positions in Church and State.

In 1828-'29 he represented Alburgh in the Legislature; and in 1841-'42, Grand Isle county in the State Senate. In 1849, he was delegate to the Constitutional Convention, and again in 1856. In 1850-'51 he was judge of the county court. For over twenty years he has been connected with the Union Bank of Swanton, the most of the time as president.

He experienced religion in early life, and became a member of the M. E. Church, in which he held the offices of steward, leader, teacher, and chorister. He will be greatly missed in the Church and community.

He leaves five children to mourn his loss — one son, president of a bank at Plattsburgh, N. Y., two sons in the bank at St. Albans, Vt. (one as president, the other cashier), one daughter in Swanton, and another in Chicago. But our loss is his gain.

W. H. HYDE.

Died, in Fort Fairfield, Me., LUCY HOYT, wife of Levi Hoyt, aged 78 years.

Sister H. was born in the town of Winthrop; but many years ago, she, with her husband, removed from Readfield to Aroostook, and were among the early settlers of Fort Fairfield.

She lived to see the reward of her labors, and now, at this ripe old age, she has left us. To many an itinerant minister the name of "Aunt Lucy" is a household word; and as the eye falls upon this notice, memory will recall the hospitable old farm-house, and the willing hands that ministered to their comfort. Her last illness was a painless one, and she quietly sank into that sleep whose awaking is in His likeness. "A good life, well ended."

C. W. P.

Died, in East Livermore, Me., June 1, 1878, ISAAC BILLINGTON, aged 91 years, 3 months, and 20 days.

He experienced the religion of Christ in the year 1817, and joined the M. E. Church. Soon after he was appointed class-leader, over which he kept a faithful watch for about fifty years. He endured the privations of an early pioneer's life, drinking in the Gospel as it flowed from the hearts of some of the first Methodist ministers of Maine.

Although for a few years, on account of the infirmity of age, he has not been quite so active, yet the Church feels its loss very perceptibly as another member is taken away who was devoted to it in all its interests. His widow yet remains on the shores of time, and were it not for the religion of Christ, would feel very lonely to be thus separated from a bosom friend with whom she had lived for more than threescore years and ten.

DAVID PRATT.

HELP FOR THE WEAK, NERVOUS AND DEBILITATED!

The afflicted can now be restored to perfect health and bodily energy, at home, without the use of medicine of any kind.

PULVERMACHER'S ELECTRIC BELTS AND BANDS,

For self-application to any part of the body, meet every requirement.

The most learned physicians and scientific men of Europe and this country indorse them.

These noted Curative appliances have now stood the test for upward of thirty years, and are protected by Letters-Patent in all the principal countries of the world. They were decreed the only Award of Merit for Electric Appliances at the great World's Exhibitions—Paris, Philadelphia, and elsewhere—and have been found the most valuable, safe, simple, and efficient known treatment for the cure of disease.

READER, ARE YOU AFFLICTED?

and wish to recover the same degree of health, strength, and energy as experienced in former years? Do any of the following symptoms or class of symptoms meet your diseased condition? Are you suffering from ill-health in any of its many and multifarious forms, consequent upon a lingering, nervous, chronic or functional disease? Do you feel nervous, debilitated, fretful, timid, and lack the power of will and action? Are you subject to loss of memory, have spells of fainting, fullness of blood in the head, feel listless, moping, unfit for business or pleasure, and subject to fits of melancholy? Are your kidneys, stomach, or blood, in a disordered condition? Do you suffer from rheumatism, neuralgia or aches and pains? Have you been indiscreet in early years, and find yourself harassed with a multitude of gloomy symptoms? Are you timid, nervous, and forgetful, and your mind continually dwelling on the subject? Have you lost confidence in yourself and energy for business pursuits? Are you subject to any of the following symptoms: Restless nights, broken sleep, nightmare, dreams, palpitation of the heart, bashfulness, confusion of ideas, aversion to society, dizziness in the head, dimness of sight, pimples and blotches on the face and back, and other despondent symptoms? Thousands of young men, the middle-aged, and even the old, suffer from nervous and physical debility. Thousands of females, too, are broken down in health and spirits from disorders peculiar to their sex, and who, from false modesty or neglect prolong their sufferings. Why, then, further neglect a subject so productive of health and happiness when there is at hand a means of restoration?

PULVERMACHER'S ELECTRIC BELTS AND BANDS

cure these various diseased conditions, after all other means fail, and we offer the most convincing testimony direct from the afflicted themselves, who have been restored to

HEALTH, STRENGTH, AND ENERGY,

after drugging in vain for months and years. Send now for DESCRIPTIVE PAMPHLET and THE ELECTRIC QUARTERLY, a large Illustrated Journal, containing full particulars and INFORMATION WORTH THOUSANDS. Copies mailed free. Call on or address,

PULVERMACHER GALVANIC CO.,

212 Broadway, New York.

Avoid bogus appliances claiming electric qualities. Our Pamphlet explains how to distinguish the genuine from the spurious.

703ow

500 MEN DAILY OF HEART DISEASE

A WONDERFUL STATEMENT.

I was taken sick in the summer of 1871, and after suffering severely for some weeks with pain in the region of my heart and severe distressed spells, I was examined by Dr. Shattuck of Boston, who pronounced my disease "a valvular disease of the heart." He said it was incurable, but said if I laid all business aside and was very careful to abstain from every thing of an exciting nature, I might live many years, though I could never hope to be rid of more or less suffering, and was liable to die at any moment. The next 5 years were passed in great suffering. I had to give up business almost entirely, and quite a part of the time was confined to my house, never being able to lie down at night, but being obliged to lie with my head and shoulders raised in almost a sitting posture, and then being distressed for breath when first retiring. I had a great many severe attacks in that time, and my friends often despaired of my life. During this time I was examined by eight other regular physicians, who, without knowing what the other had said, all agreed with Dr. Shattuck as to my trouble, and, like him, gave me no hope of a cure. About a year ago I went, by advice of my friends, to see Dr. D. Wilson of 5 Temple place, Boston, who also said I was suffering from "valvular disease of the heart," but, unlike the others, assured me he could cure me. As a drowning man catches at a straw, though I had very little faith, I began his treatment. In two or three weeks I got much relief, and in twelve weeks he pronounced me cured, since which time (now nearly one year) I have been entirely free from pain, or any of my old troubles whatever. I lie down at night and rest as well as I ever did in my life. For my own satisfaction, after the doctor pronounced me cured, I went to the Massachusetts General Hospital and was examined by Dr. Whittier, who failed to find any traces of either present or past heart trouble. For the benefit of others who may be similarly afflicted, I take pleasure in giving this statement to the public.

Newton, Jan. 1, 1878. H. J. WOODS.

The undersigned have, for several years, been well acquainted with and are personal friends of Henry J. Woods, the author of the above statement. We know him to be a man of unquestionable veracity, and that for years he has suffered beyond description, and his statements are true in all respects.

The Rev. S. A. Cushing was a patient of Dr. Wilson's during the entire treatment of Mr. Woods, and gladly bears witness to the Doctor's skill in the above and many other wonderful cures; and we commend him to the perfect confidence of the public.

SAMUEL A. CUSHING,
J. R. CUSHING, A. M.,

Methodist Ministers and members of the New England Conference.

D. WILSON, M. D., 5 Temple Pl., Boston. Office hours, 9 A. M. to 4 P. M. Consultation free. 382

SULPHUR SPRINGS AT HOME.

FOR SKIN AND BLOOD DISEASES, RHEUMATISM, STIFF JOINTS, CHRONIC COMPLAINTS, etc.

A Portable Steam Bath at - - - - - $6.00
A Portable Sulphur Bath, at - - - - 13.00
A Portable Fomentation Box, for obstructions, weakness and pains, and to sweat the throat or any part of the body, neatly arranged for traveling purposes - - - - - 8.00

The apparatus occupies only 1¼ inches.

Apply for circular, with illustrations, testimonials of leading physicians and recommendations of medical societies, to J. De BEER, M. D., 25 Bromfield St., Boston. 378 eow

25 ELEGANT CARDS, no 2 alike, with name 10c. post paid, GEO. I. REED, & CO., NASSAU, N. Y. 326

A LIVE TEACHER WRITES:

"THE SONG HERALD is a Grand Book; have already ordered 212 copies."

— FOR —

SINGING CLASSES & CONVENTIONS

There certainly has never before appeared a book of musical instruction and beautiful music, so complete in all its departments as

"THE SONG HERALD."

New Edition Ready. 192 Pages. Price 75 Cents; $7.50 a dozen.

ARE YOU ONE OF THE 90 AND 9?

This is the title of a new sacred song that is becoming widely popular. It has a thrilling effect when well sung. Price 35 cents.

CHURCH'S MUSICAL VISITOR.

The INDEPENDENT Journal of MUSIC

The new volume, beginning with October number, will excel any of the preceding in every particular. Send stamp for full particulars for the new year, and *proof* that the Visitor "does actually live over $20. for $1.50!" Address

JOHN CHURCH & CO.

CINCINNATI, OHIO,

And 805 BROADWAY, NEW YORK.

324

"Indispensable to the Library, Clergyman, Lawyer, Physician, Editor, Teacher, Student, and all of any calling in life who desire knowledge."

ENCYCLOPÆDIA BRITANNICA.

Ninth Edition. --- American Reprint.

This great work is beyond comparison superior in its elaborate and exhaustive character to all similar works.

The contributors are the most distinguished and original thinkers and writers of the present and of the past.

This issue is the Ninth revision in a space of over one hundred years since its inception, and this reprint, a copy in every particular of the British Edition now in course of publication, is the best and cheapest work ever offered to the American people.

The articles are written in a most attractive style, and the quantity of matter in each volume is one third greater per volume than in any other Cyclopædia sold at the same rates.

The work contains thousands of Engravings on Steel and Wood, and is printed from entirely new type made expressly for it.

It will be comprised in twenty-one Imperial octavo volumes, six of which are now ready, and the succeeding volumes will be issued at the rate of three a year.

Price per vol., extra cloth binding.. $5.
In half Turkey morocco, extra....... $7.

Sold only by subscription.

A neat Pamphlet, giving specimens of pages, cuts, full-page illustrations, lists of contributors, etc., will be mailed gratis to applicants.

J. M. STODDART & CO., Publishers,

723 Chestnut Street, Philadelphia.

FRANK RIVERS.

General Agent for New England,

318 28 School Street, Boston, Mass.

WANTED—*At all times,* MEN OF EDUCATION AND CULTURE, to take subscribers in the New England States for the *Encyclopædia Britannica, Ninth Edition* (American reprint). To men of energy and good address liberal terms will be given, with permanent employment and choice territory. For further particulars apply to FRANK RIVERS, General Agent for New England, 28 School Street, Boston. 318

WANTED.

Minutes of the Conferences of the M. E. Church Vol. 1. A fair price will be paid for the same.

Forward to my address, JAMES P. MAGEE, 38 Bromfield Street, Boston. 360

Highland Lake Grove,

NORFOLK, Mass., on Line of

NEW YORK & NEW ENGLAND R. R.

(22 Miles from Boston.)

THE MOST BEAUTIFUL

Picnic and Excursion Resort

IN NEW ENGLAND.

A most charming resort for Summer Excursions. Fifty acres of hill and dell, with forest trees and shady walks, are enclosed; a spacious Lake affords ample facilities for boating and bathing; an auditorium is provided, with seats for 2500 persons; while a fine restaurant, ball room, bowling alleys, pleasure boats, flying horses, swings, etc., will contribute to the pleasure of old and young. Excursion parties can find at Highland Lake Grove a day of healthful recreation in pure country air, on the *most liberal terms*. For full information, and to secure the Grove, apply early to

A. C. KENDALL, General Passenger Agent,
N. Y. & N. E. Railroad, 224 Federal street, Boston, who will arrange for special trains, if desired.

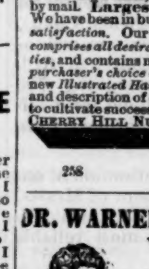
376 eow

SPLENDID FLOWERS OVER 1200 Distinct Varieties

All Strong Plants, each labeled and delivered safely by mail. Largest assortment. Low prices. We have been in business 24 years, and *guarantee satisfaction*. Our stock of ROSES *comprises all desirable varieties,* and contains none but mature plants. We send *purchaser's choice* of 6 for $1, or 13 for $2. Our new *Illustrated Hand-Book*, sent free, contains name and description of each plant, with instructions how to cultivate successfully. HOOPES, BRO. & THOMAS, CHERRY HILL NURSERIES, WEST CHESTER, PA.

258

DR. WARNER'S HEALTH CORSET,



With Skirt Supporter and Self-Adjusting Pads.

Secures HEALTH and COMFORT of Body, with GRACE and BEAUTY of Form. Three Garments in one. Approved by all physicians.

For sale by leading merchants.

WARNER BROS. Manufacturer
351 Broadway, N. Y.
D. C. GRISWOLD, & CO. Boston Mass. General Agents for New England 284 eow

REFORM CLUBS.

We have just received a supply of the Murphy Pledge Cards. These cards are used by

FRANCIS MURPHY,

in his temperance meetings, and are well adapted for the purpose. Price $3.50 per 1,000 — $5.00 per 100 sent post paid on receipt of price.

The Temperance Reform

and its greater Reformers, by Rev. W. H. Daniels is the best selling Temperance Book in the market 10,000 copies sold in six weeks. By the Same Author,

MOODY

His Words, Works, and Workers.

36,000 copies of this book have been sold in less than a year. AGENTS WANTED. Address, for full descriptive circulars and terms,

J. P. MAGEE, 38 Bromfield St., Boston.

372

NEW BOOKS.

Minutes of the Annual Conferences for 1877. 1 vol. 8 vo. Price $1.00

History of Methodism for Young People. By W. W. Bennett, D. D., 1 vol. Place $1.25.

The Kirkwood Library. By Mrs. Emily Huntington Miller. 5 vols. 16mo. Price $5.50.

The People's Commentary on the New Testament, by Rev. Amos Binney, with an introduction by Rev. D. Steele, D. D. 12mo, 700 pp. Price $3.00.

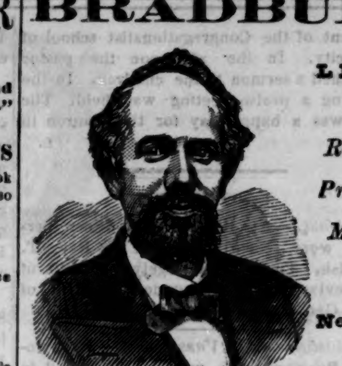
Cook's Lectures; 3 vols. $1.50 each.

Fountain of Song; a new Temperance Music book, for Gospel Temperance Meetings and other occasions, $3.60 per doz. 30 cts. per copy, by mail.

JAMES P. MAGEE, Agent,

364 38 Bromfield St., Boston.

BRADBURY PIANOS



LEAD THE WORLD.

Received Seven Premiums and Medals in Four Weeks.

Nearly 15,000 in use.



FREEBORN G. SMITH. SUCCESSOR TO WM. B. BRADBURY.

R. B. Hayes, Washington.	Rv. W. M. Punshon, Lond.	Dr. J. M. Reid, N. Y.	Rev. A. J. Kynett, D.D.
U. S. Grant, Wash.	T. S. Arthur, Phila.	Dr. C. N. Sims, Balt., Md.	Rev. Daniel Curry, D.D.
Adm. D. D. Porter, Wash.	Rv. J. M. Walden, Chicago.	Dr. H. B. Ridgaway, N.Y.	Dr. Dan. Wise, N. Y.
Rev. O. H. Tiffany, Wash.	Rv. R. M. Hatfield, Cinn. O.	Philip Phillips, N. Y. N.	Rev. Thomas Guard.
St. Nicholas Hotel, N. Y.	Rv. L. B. Bugbie, Cinn. O.	Rev. Alf. Cookman, N. Y.	Rev. L. Hitchcock, Cinn.
Gen. O. O. Howard Wash.	Rev. G. W. Mansfield.	Rev. J. E. Cookman, N.Y.	Rev. J. S. Inskip, N. Y.
Bishop E. S. Janes, N. Y.	E. Cambridge.	W. G. Fischer, Phila. Pa.	Bishop I. W. Wiley.
Rev. Dr. John McClintock.	Ex. Gov. Wm. Claflin,	Chief Justice Bradley, U. S. Court, Washington.	Bishop Merrill, St. Paul.
Dr. Jas. Cummins, Conn.	Newton.		Chap. M'Cabe, Chicago.

Dr. J. F. Hurst, Prest. Drew Seminary.

Rev. Bradford K. Peirce says: We have had for more than three years in our home one of the "Bradbury Pianos," advertised in our paper by Mr. Freeborn Garretson Smith, its manufacturer. Its tone and touch are admirable, the former being full and sweet, and the latter grateful to the performer. It preserves its pitch and tune in a remarkable manner, and altogether is one of the best instruments that we have seen. It has more than fulfilled the promise of Mr. Smith when he sold it to us, at his office in New York. We heartily commend his announcements to such of our readers as are proposing to purchase a piano.

Dr. T. DeWitt Talmage: "Friend Smith is a Methodist, but his pianos are all orthodox; you ought to hear mine talk and sing. It is adapted to morning prayers or the gayest parties."

Bishop Ames says: "My Bradbury Piano is found after severe test and trial to be equal to all you promised, and is in all respects, in richness of tone and singing qualities, everything that could be desired Yours, truly Baltimore, Md., Jan., 1874. E. R. AMES."

Dr. E. O. Haven says: "My Bradbury Piano continues to grow better every day, and myself and family more and more in love with it." It is the Pet of our Household.

Bishop Simpson says: "After a trial in his family for years, for beauty of finish and workmanship and for splendid quality of tone, our Bradbury Piano cannot be equaled."

Dr. J. H. Vincent: "For family worship, social gatherings, the Sabbath-schools and all kinds of musical entertainments, give me, in preference to all others, the sweet-toned Bradbury Piano. It excels in singing qualities."

Bishop R. S. Foster, Boston: "We are all delighted with our Bradbury."

Bishop G. Haven. "We vote solid for the Bradbury as the best Piano made."

W. S. Studley, Pastor Tremont St. Church: "Why will you persist in making the best Piano in the world?"

The best manufactured; warrented for six years. Pianos to let, and rent applied if purchased monthly installments received for the same. Old pianos taken in exchange; cash paid for the same. Second-hand pianos at great bargains, from $50 to $200. Pianos tuned and repaired.

Organs and Melodeons to Clergymen, Sabbath-schools and Churches supplied at a liberal discount. Send for illustrated price list. When we will say something to please you.

FREEBORN GARRETSON SMITH,

Late Supt. for and successor to WM. B. BRADBURY, No. 14 E. 14th Street, bet. Broadway and 5th Avenue, N. Y. Factory, corner Raymond & Willoughby Sts., Brooklyn.

348

A FARM AND YOUR OWN HOME

Now is the time to secure it. Only FIVE DOLLARS for an Acre of the BEST land in America.

2,000,000 ACRES

in Eastern Nebraska now for sale. TEN YEARS' CREDIT GIVEN; INTEREST ONLY SIX PER CENT. Full information sent free. Address O. F. DAVIS, Land Agent U. P. R. R., OMAHA, NEBRASKA. 350

FOR ROCKLAND,

CAMDEN, BELFAST, SEARSPORT, BUCKSPORT, WINTERPORT, HAMPDEN AND BANGOR.

Until further notice the steamer CAMBRIDGE, J. P. Johnson, master, and the steamer KATAHDIN, W. R. Roix, master, will leave Foster's wharf, as above, alternately every Monday, Wednesday and Friday, at 5 o'clock P. M. Freight received daily till 4½ o'clock P. M.

The Steamer leaving Boston on Friday intersects at Rockland with Steamer LEWISTON for Mt. Desert and Machias.

W. B. HASELTINE, Agent, 13 Foster's wharf

Boston, April 11, 1878. 376



PEARL PRESS

Prints Rapidly. Runs Easily.

New and improved patterns. For printing cards, bill-heads, labels, circulars, etc., it has no equal. Highest Centennial award, and recommended by the Judges over all others for "SIMPLICITY, COMPACTNESS, RAPIDITY of OPERATION, and EASE of RUNNING." With Card Dropper and Ink Fountain, prints 3000 cards an hour. *Prints 5x7 to 7x11 inches. Price $50 to $125. Send two 3 cent stamps for Catalogue. Printing Outfits from $1. up.*

GOLDING & CO., Manufact'rs, 40 Fort-Hill Square, Boston.

Golding & Co.'s Machinery and Tools, from their 12 cent bodkin to their $500 press, are unequaled for beauty of design and thorough mechanical construction. 318

Iowa Bond Mortgages,

BANK OF CORNING.

Corning, Iowa, invests money on Iowa Bond Mortgages, at 9 and 10 per cent. interest. A business experience of 18 years in this section of Iowa gives a thorough knowledge of it.

When desired, references given to parties in New York and New England for whom we have invested. D. S. SIGLER, Pt.

Correspondence solicited.

352 Bank of Corning, Corning, Iowa.

WOMEN OF THE ORIENT.

AN ACCOUNT OF THE RELIGIOUS, INTELLECTUAL and SOCIAL CONDITION OF WOMEN IN

Japan, China, India, Egypt, Syria, and Turkey.

Rev. Ross C. Houghton, A. M.

Five hundred pages, Duodecimo.

PRICE - - - - $2.00.

Handsomely illustrated by numerous cuts, engraved expressly for the work; printed on toned paper, with clear type, finely bound, and thoroughly finished as the subject matter demands the mechanical execution should be. As companion of Bishop Harris in his episcopal tour around the world, the author had excellent opportunities for studying the habits and social condition of the people concerning whom he writes. His ability equaled his opportunity; with keen discernment he has noted the treatment of Eastern women from birth to death; and with excellent judgment and charming deference to the wishes of readers who look for realities, he refrains from theorizing, moralizing, or romancing concerning the Flowery Lands and their peculiar people, leaving it for the facts given to touch the hearts and deepen the interest of those to whom this revelation will be a light pointing the way to God's work and showing the needs of His people.

This elegant book contains about five hundred pages of reading matter, and is profusely illustrated. Those interested in the religious, intellectual, and social condition of the women of Japan, China, India, Egypt, Syria and Turkey should send for it. All that is noteworthy in the existence of an Oriental woman, from her birth to her funeral, is here set forth in prose and picture. The American woman who reads this volume will be better satisfied with her situation ever afterward, and more grateful withal.— *Western Methodist.*

JAMES P. MAGEE, Agent,

N. E. Methodist Depository,

38 Bromfield St., Boston.

Cottages for Sale

ON

Hamilton Camp-ground.

There will be sold at public auction, June 29th, (unless previously sold) Two Cottages.

For particulars address the owner at Hamilton camp-ground. I. NORWOOD. 374

Ten Complete SUNDAY-SCHOOL CONCERTS.

With 30 additional Concert pieces, Dialogues, and Addresses.

By Rev. T. C. READE, A. M.

vol. 16mo. 200 pp. Price 80 cts. Sent by mail on receipt of price. Just published.

Also a great variety of other Concert Exercises Dialogues Anniversary Books, etc.

J. P. MAGEE, Agent

N. E. Methodist Bookstore,

38 Bromfield S., Boston, Mass.

332

Wesleyan Building,

36 BROMFIELD STREET.

ROOMS TO LET. One large room, two smaller rooms. Gas, water and steam heat. No extra charges, and rent reasonable. Inquire of

JAMES P. MAGEE,

38 Bromfield Street.

A Great Success.

SCENES IN MY LIFE

BY MARK TRAFTON, D. D.

1 Vol. 12mo. Price $1.50.

The book is a record of incidents occurring during a ministry of nearly 50 years in the New England Church, and is full of interest. If you want a readable book send for a copy.

JAMES P. MAGEE,

38 Bromfield Street,

352 Boston.

Heathen Woman's Friend,

24 Paged Monthly. Price, 50 cts.

Specimen copies sent gratuitously. Mrs L. H. DAGGETT, Agent, 36 Bromfield Street, Boston.

312

Berean Lesson System for 1878.

The Sunday School Journal. Single copies per year, 65c. To clubs of six or more, each 55c.

The Lesson Compend for 1878, 60c. A complete Commentary for the year.

The Berean Quarterly for 1878. Per year, 25c.

The Berean Question Book for 1878. Per copy, 20c. Interleaved edition, 50c.

The Berean Leaf for 1878. Per year, 5½c. per copy. $5.50 per 100 copies.

The Picture Lesson Paper for 1878. Per Year, 26c.

Every Sunday. A Lesson Leaf for every week on a single Leaf. Per year. 10cts.

The Leaf Cluster for Primary Classes. Per quarter, $1. Per year, $4.

The Sunday-School Advocate. Published on the second and fourth Saturdays of each month.

The Sunday-School Classmate. Published on the first and third Saturday of each month. The subscription price per annum is as follows: Six copies or over to one address, *thirty-two* cents each; less than six copies, *forty* cents each. This includes the postage.

JAMES P. MAGEE,

Agent for New England,

342 38 Bromfield St., Boston.

Invest Your Money.

The safest and most prompt paying investment for your savings to secure a Nine per cent. interest—Iowa Farm Mortgage Bond through,

H. C. SIGLER Banker and Loan Agent.

Osceola Iowa, Clark Co., Iowa.

Satisfactory reference given. Correspondence solicited. 370

SALEM LEAD COMPANY.

Warranted PURE WHITE LEAD, well-known throughout New England as the WHITEST, FINEST and BEST.

LEAD TAPE, ⅜-in. wide on reels for Curtain Sticks.

LEAD RIBBON, from 2½ to 8 inches wide, on reels for Builders.

LEAD PIPE, of any size or thickness.

At lowest market prices for goods of equal quality.

FRANCIS BROWN, Treasurer, Salem, Mass.

378

Boston Gem Oil Stove.



The new Boston Gem Oil Stove is perfectly safe and is considered to be the best and cheapest. Dealers and the public should examine this stove. It is made of cast iron or tin reservoir. Call and see it in operation at

F. MORANDI'S,

NO. 102 UNION ST., BOSTON.

380

LADIES interested in the cause of TEMPERANCE Please address MESSENGER, Box 509, Lowell, Mass. 378

[Church News continued from 5th page.]

MAINE.

LEWISTON DISTRICT.

Livermore Falls is one of our very beautiful country appointments on the Androscoggin river. There is a fine, partially-improved water-power here. We have a flourishing society, under the care of Rev. A. C. Trafton, who with his excellent companion, is laboring for the spiritual improvement of the Church and society.

Kent's Hill. — Commencement week at Maine Wesleyan Seminary and Female College was better than any we ever enjoyed with the students there. The oration by Rev. Bro. Meredith was superior to any utterance ever heard in that dear old church edifice, and completely enchained the minds of all classes of hearers. The poem, by our own Maine brother, Rev. Mark Trafton, was, as usual, full of thoughtful sentiment, with now and then a sparkle of wit and humor.

Wilton. — The Methodist Society here are as happy in the enjoyment of the Conference appointment as a people well can be. Their only wonder is how the lines should fall unto them so favorably as to secure to them the pastorate of Brother Lapham, of whom they are justly proud. The Sabbath-school has an average attendance of one hundred, and their library consists of sixteen hundred books. Children's day was faithfully observed here, and the educational interests were not forgotten.

East Wilton.—We have a small class here of zealous brethren, who though deprived of regular Methodist preaching, are yet determined to maintain their identity to the Church, and retain our usages and customs as best they can.

Farmington, the seat of our last annual Conference, is the chief town in Franklin county, and is indeed the handsomest village in all this section of country. It is about one hundred miles from Portland, and the terminus of the Androscoggin railroad. The present pastor, Rev. Roscoe Sanderson, is one of our rising young men, amiable, and sincerely devoted to his work of preaching the blessed Gospel. He is highly esteemed by this people, and by the blessing of God fills our very fine church edifice with interested, admiring hearers.

Strong. — This is one of the villages on the Sandy river, noted for its morality. Methodism was introduced to this town in June, 1794, by Jesse Lee. The town was then called Readstown, and contained fifteen or twenty families, all settled on the river. From these have arisen many others, whose sons and daughters are to-day a blessing among their fellow-men. Brother George L. Burbank is the Conference-appointed minister, and is in high repute among his people, as zealous and earnest a young man as the Conference doors have opened to receive for some time past. Our quarterly-meeting occasion on a week day was of rare interest, and though a busy season of the year with farmers, yet they honored the appointment by a goodly attendance. It is pleasant to hear the former Presiding Elder so highly spoken of as he is in this section. The wave of the temperance movement did not reach this town, which, perhaps, cannot be said of any other town in the State. There were no intemperate people here to reform, not a man in town that uses ardent spirits. The people are excited upon the subject of railroads, very many being desirous of the continuance of the Androscoggin railroad up the valley of the Sandy River to Phillips. A large meeting is to be held here the 22 inst.,to persuade the inhabitants to loan their credit to advance the project. C. C. M.

Items. — Children's Day at the Methodist Church in Strong was a day of days for the children. The children, assisted by their friends, decorated the church with evergreen, mottoes and plants in excellent taste. The flowers were rich and abundant. The church was just an Eden of beauty, and the songs of the children, mingling with the singing of the many birds hanging about the room, almost realized our dreams of earth's unsinning state. The pastor of the Congregational Church and his people participated in the exercises, and added to the interest of the occasion. Rev. G. L. Burbank, pastor of the M. E. Church, and Rev. J. L. Pratt of the sister Church, both addressed the children. Much praise is due Brother W. L. Daggett, the efficient superintendent of the school, for this never-to-be forgotten day with the children at Strong.

Members of the Y. M. C. A. have been holding a few meetings at West Gorham with excellent success. About twenty have given evidence of conversion. Several new ones sought Christ last Sabbath. This shows that a work of salvation can be carried on through the summer season.

Brother E. Martin has received a very warm greeting on his new charge at Waterville, and his people say that he is taking wonderfully with all classes. No wonder, for Brother Martin always takes wonderfully well with his people.

At the Democratic State Convention held in Portland this week, an effort was made to foist a license plank in the platform, asserting that the present prohibitory law worked wrong and hardships to the humbler classes. A little more than half of the convention were in their right minds, saw the fallacy of the argument against prohibition, feared the arraignment of their party before the growing moral sentiment of Maine in favor of prohibition, and defeated the insane resolution. The intense feeling in the convention over the resolution and its defeat are significant of the moral power of the present Maine law. Kennebec county, where the reform movement commenced, made the best exhibit against the resolution, showing that the reformed men ally themselves to the law. Its enemies call it a failure, but a law that can control the action of two great political parties, cannot be a failure.

The children had a delightful day in the observance of Children's Day at Cape Elizabeth Depot. The Sunday-school has an able and efficient superintendent in Mrs. Alvin Reynolds, which, no doubt, accounts for the success of the occasion. Mrs. Batchelder composed a piece entitled, "The Cross," which was beautifully brought out. The house was decorated, and the birds assisted the children in singing.

Rev. Dr. Hamline, formerly President of Robert College in Constantinople, Turkey, is to deliver the annual oration before the literary societies of Bates College, at Commencement.

Nine persons were baptized by Rev. Mr. Marriner, of Auburn, and 17 received into the Free Baptist Church last Sabbath; and nine were baptized by Rev. Mr. Bakeman of the Court Street Baptist Church, in the evening.

At a strawberry festival held by the Ladies' Circle of the Methodist Church in Saccarappa this week, about $65 was realized toward the new rooms which were opened the night of the festival.

Children's Day in Saco was a grand success. The church was beautifully decorated with plants and flowers, and the singing was very fine. The school was addressed in the morning by several of the officers of the school and by Brother Stearns, superintendent of the Congregationalist school of this city. In the afternoon the pastor preached a sermon to the children. In the evening a praise-meeting was held. The day was a happy day for the Church in Saco. L.

EAST MAINE.

Belfast. — At Poor's Mills, fifteen persons were recently baptized by Rev. T. Gerrish. These were largely the fruits of the revival last winter, under the labors of Rev. Geo. Pratt and Bro. I. E. Hill.

Winslow and Vassalboro'. — Rev. Josiah Bean and wife, who have returned to this charge after the lapse of seven years, were welcomed to their new home by a pleasant reception given at the parsonage, June 11. A box of money was presented to the pastor by the company before they dispersed.

BANGOR DISTRICT.

The following resolutions on the death of Colonel Henry Little and wife, were adopted by the First M. E. Church, Bangor, and after being read in church, were followed by an appropriate sermon from Matt. xiii, 43.

Whereas, in the providence of God, Bro. Henry Little and his wife, Sister Sophia G. Little, have been transferred from the Church militant to the Church triumphant, and this society having been associated with them for many years in Church relations, and remembering them as those whose cheerful faces have many years greeted us in the house of God and around our sacred altars, whose voices have been familiar to our ears in the songs of Zion, the earnest exhortation, and the fervent prayer, with whom "we have taken sweet counsel together and walked to the house of God in company," therefore

Resolved, 1, That we render heartfelt thanks to the Giver of every good and perfect gift, for the lives and worthy example of those who were for so many years among the most earnest and zealous supporters of the cause of God, who always sought the welfare of the Church they loved, and made its interests their own.

2, That rejoicing in the thought that their peaceful departure gave full assurance of a blissful immortality, we will cherish their memories and emulate their virtues, anticipating a blessed reunion at the resurrection of the just.

3, That we tender our heartfelt sympathy to the relatives of the deceased, commending them to God and the Word of His grace, who is able to comfort them in the loss of those so near and dear to them, who "were lovely and pleasant in their lives, and in death were not divided."

4. That these resolutions be forwarded to ZION'S HERALD for publication, and that a copy be sent to the friends of the deceased.

Rev. C. A. Southard is very busy harvesting the fruits of last winter's revival. Hampden was quite thoroughly awakened during the months of February and March, and the old church in the eastern part of the town has been thoroughly repaired, and is soon to be re-dedicated.

Rev. A. W. C. Anderson, of Bangor, entered the East Maine Conference, and was appointed to Fort Fairfield and Lyndon; but before going to his field, he went to Newark, N. J., to take a wife in charge. They passed through Bangor *en route* for Aroostook.

Mr. Hume, superintendent of schools in Lawrence, has been in our city and secured some of our best teachers, paying them more than our government think they can afford to give. We therefore lose our best instructors.

Barnum's visit to the city brought a new feature of the circus — "a moral." Mr. Barnum lectured to the Sabbath-school children in the morning, and at four o'clock, Sunday, delivered a very instructive and earnest temperance lecture in Norembega Hall. A thousand people listened, and many of our leading citizens signed the pledge.

At the children's service at Union Street, Dr. Stone delivered a highly instructive sermon from the words of Jesus: "Feed my lambs." The Sabbath-school concert was very good, and the house was profusely decorated with flowers, and presented a delightful appearance.

Orono State College closes a most prosperous year. Pres. C. F. Allen delivered the Baccalaureate sermon, Sunday, the 23d inst. Prof. C. Hamlin, of Bangor, addressed the junior class in Orono Town Hall, Monday, the 24th.

At East Newport, Rev. David Boyd (F. W. Baptist) has organized a Sunday-school of 100 members, and is doing a good work in this place. B.

NEW HAMPSHIRE.

Bethlehem. — A correspondent writes: "In the face of seemingly insurmountable obstacles, our indefatigable Brother S. P. Heath has succeeded in providing for every dollar of the $3,200 debt which has so long embarrassed our Church at Bethlehem. This lifting of church debts these hard times may well call forth the doxologies of the Church. Bethlehem sings it 'with the spirit and with the understanding also.' Brothers Kellogg, Robbins, Gordon, Kemp and several others are putting up fine cottages at the Weirs."

Franklin Falls. — The Ladies' Circle connected with the M. E. Church in this place has recently rented a suitable house for a parsonage, and furnished it. The pastor, Rev. J. D. Folsom, says: "This young charge is struggling earnestly with their debt, hoping to clear it off in a few years by getting each friend of the Church to give one cent, or more, per day for this purpose."

Gleanings. — At a meeting of the trustees of the New Hampshire Conference Seminary, held June 18th. Rev. M. W. Prince, of Dover, was unanimously elected President of the institution. It is understood that he accepts the position, and will assume its duties at the opening of the fall term. Mr. Prince has been a successful and popular teacher, and there is a general feeling of confidence that the right man has been found for the place. The friends of the school are congratulating themselves over his election. There were numerous candidates before the board of trustees, some of whom were widely-known educators, and Mr. Prince has cause to feel complimented at his prompt and unanimous election.

The anniversary exercises (June 17–19) of the seminary passed off successfully. The weather was delightful, and the friends of the institution were present in large numbers. The acting president, Rev. S. E. Quimby, preached the Baccalaureate sermon, Sunday, which was a fine effort. On Monday evening, Rev. D. Dorchester, D. D., gave an address before the Ladies' Literary Society. The subject was, "Beautiful Women," and it was largely attended and highly enjoyed. Tuesday evening, Rev. L. T. Townsend, D. D., lectured before the graduating class with his usual ability. His subject was, "Wrecks and Harbors." On Wednesday the graduating exercises took place, and passed off in a very successful manner. At the annual levee in the evening, there was a large gathering, and a very pleasant social time was enjoyed. The examining committee will make a report of their work, without doubt, at an early day. The summer vacation will continue about eight weeks.

Rev. G. W. Ruland, of Greenland, who was injured last summer by an accident, is still disabled. He has not been able to preach since May 5th, and is, at times, a great sufferer. His pulpit has been supplied of late by different persons: — Dr. Pike, E. Scott, W. H. Loyne, and others. He is made quite weak from a wound in one of his limbs. He will have the sympathy of his brethren and friends in his affliction.

Rev. C. M. Dinsmore, Methodist pastor at Salem Depot, is seeing prosperity under his labors. On a recent Sabbath, 26 persons were received into the Church, 13 by letter and 13 by profession. Thirteen received the ordinance of baptism. The Lord is with His people.

The N. H. State Temperance camp-meeting is to be held on the Winnepesaukee camp-ground at Weirs, N. H., July 2-5. The meeting will be in charge of Rev. A. C. Hardy, aided by Rev. L. E. Gordon, Captain Wadsworth, Rev. George M. Park, and an efficient executive committee. Tuesday is assigned for general meetings, Wednesday for the Church and children's day, Thursday, temperance celebration, Friday, reform clubs. Wendell Phillips, General Swift, Rev. R. W. Eddy, and others have engaged to be present. H.

VERMONT.

The association of the preachers of St. Albans district, met at Sheldon, June 18-20. The meeting was the best we have attended for years, and among the best we ever attended. A large proportion of the preachers were present and stayed through the meeting. Most of them were thoroughly prepared on the subjects assigned them; good congregations attended nearly all the exercises; and a deep, precious, religious spirit prevailed from first to last. There are several most promising young men in our Conference, and a fair proportion of them on St. Albans district. Two of these dispensed the "word of truth" at this meeting — Brother George E. Smith on Tuesday evening, and Brother W. C. Oliver, on Wednesday evening. Their preaching gives promise of great usefulness to the Church.

The subject of "Angel Ministries" was presented in able papers by Brothers R. Morgan and W. B. Howard, and the entire forenoon of Wednesday was occupied in the discussion of this interesting theme. The question of "Amusements" was, if possible, still more fruitful of discussion; and Brother N. W. Wilder's excellent paper on that subject was freely criticised. "The duty of the Church in regard to temperance," was uniquely presented by O. S. Basford, and the topic awakened much interest. An admirable review of "Concessions of Liberalists to Orthodoxy," was read by Brother S. F. Cushman. The subject of camp-meetings in general, and of the district camp-meeting in particular, was thoroughly ventilated. A committee was appointed last year to look up a permanent camp-ground, and failing in finding just what they thought was needed, it was decided to hold the meeting at East Franklin again this year. H.A.S.

NEW ENGLAND CONSERVATORY OF MUSIC, BOSTON. — This famous music school — the largest institution of its kind in the world — gives no less than 125 hours' instruction at the low price of $15. It employs 75 of the best instructors in America, and offers advantages such as no other school can possibly command. It places a thorough musical education within the reach of all.

$1.75 WORTH OF THE LATEST AND CHOICEST MUSIC GIVEN AWAY. — Read the great offer made by the Turner Manufacturing Company, the agents for the wonderful Mason's chart. This invention has received the warmest praise from the highest musical authority. It teaches piano and organ playing in one day. A child can understand it. In order to increase their sales at once they make this *bona fide* offer to our subscribers. The music is worth $1.75 alone.

BUSINESS REVIVAL. — The extensive Bell Foundry Establishment of Messrs. HENRY MCSHANE & CO., North Street, has since Monday last been working 400 employees — its full capacity — on *extra time*, the men working into the night long enough to make a quarter of a day additional each. This is necessitated by the numerous orders received by the firm. Among the recent orders, is one for a bell of two tons' weight for the new Cathedral at Norwich, Conn., which is now being made; one weighing 1,300 pounds for a church at Sydney, Ohio, and one weighing 700 pounds for the Church Home for Children in Philadelphia — *Baltimore Sun, June 17th.*

We cheerfully call the attention of our readers to the advertisement of Messrs. D. Appleton & Co., New York, which is one of the largest and most reliable publishing houses.

Paine's furniture manufactory is always up with the demands of the times, in providing for all household wants. See advertisement in another column.

HERALD CALENDAR.

Aroostook Valley Camp-meeting,	July 1-6
N. H. State Temperance Camp-meeting, at Weirs,	July 2-5
Rockland Dis. Min. Asso., at Pittston,	July 9-11
Round Lake S. S. Convention,	July 16-26
Nat. Temp. Soc. Camp-meeting, at So. Framingham, Mass.,	July 23-29
International Temp. do., at Thousand Island Park, River St. Lawrence,	July 31-Aug. 6
National Christian Temp. do., at Old Orchard, Me.,	Aug. 7-14
Yarmouth Camp-meeting,	Aug. 9-19
Lake View Camp-meeting begins	Aug. 12
Kennebec Valley Camp-meeting (to continue eight days), begins Wednesday,	Aug. 14
Me. State Temperance Camp-meeting begins at the close of the above, and will continue over the Sabbath.	
Willimantic Camp-meeting,	Aug. 16-23
Winnipesaukee Camp-meeting (at Weirs, N. H.),	Aug. 19-24
Hamilton Camp-meeting begins Tuesday,	Aug. 20
Martha's Vineyard Camp-meeting begins	Aug. 26
Hedding Camp-meeting, East Epping,	Aug. 26-31
Sterling Camp-meeting,	Aug. 26-31

POST-OFFICE ADDRESSES.

Rev. L. B. Knight, Hollis Centre, Me.

THE CAMP-MEETING AT HOULTON, ME., will commence Aug. 13, and close Aug. 19.

L. L. HANSCOM, for the Committee.

Marriages.

In Reading, June 5, by Dr. L. R. Thayer, of Newton, assisted by Rev. Mr. Wright, of Reading, Albert Sturtevant, son of Wm. L. Sturtevant, esq., of East Boston, to Miss Ada Louise, only daughter of Wm. W. Elliott, esq., of R.

In Chelsea, June 6, by Rev. E. W. Virgin, assisted by Rev. G. Sutherland, Elbridge W. Haston to Susie B. Smith, both of C.

In Ipswich, June 12, by Rev. Geo. Whitaker, Augustine H. Spiller to Miss M. Jennie Cook, both of I.

In Winchester, June 13, at the residence of Mr. Joseph Shattuck, by Rev. Geo. H. Cheney, Geo. H. Daland, of Reading, to Miss Susannah B. Skinner, of Woburn.

In Winchendon, May 28, by Rev. C. H. Hanaford, L. E. H. Tinkham to Miss Alice V. Jenks, both of Worcester, Mass; June 20, Charles E. Weston to Miss Sara P. Loomis, both of W.

At the Elm St. parsonage in Gloucester, June 19, by Rev. E. A Titus, Wm. B. Chapin, of Worcester, to Miss Sadie L. Titus, daughter of the officiating clergyman.

At the residence of the bride's father in Waterford, Conn., June 17, by Rev. J. T. Benton, assisted by Revs. F. C. Newell and J. Tregaskis, Hoyt N. Park to Miss Mary D. Gates, both of W.

In Seabrook, N. H., May 30, by Rev. E. C. Berry, Samuel W. Eaton to Miss Abbie E. Smith, both of East Salisbury, Mass.

At the residence of the bride's parents, June 5, by Rev. E. H. Boynton, Robt. F. Dunton, esq., of Belfast, to Miss Lizzie M. Farrar, of Searsmont.

In Portland, June 11, by Rev. J. R. Day, H. A. Duncan, esq., to Mrs. Augusta M. Hyde, both of Bath.

Deaths.

Died in the faith, in South Scituate, June 14, Lura Jane Kender, aged 31 years.

In York, Me., May 22, of consumption, Geo. H. T., son of Martha and Joseph A. Patch, aged 1 year and 9 days. "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God."

COMMERCIAL DEPARTMENT.

R. L. DAY & COMPANY,

Bankers, Brokers, and Stock Auctioneers,

Merchants' Exchange Building.

Entrances 51 State Street, 14 Exchange Place

Auction Sales every Wednesday and Saturday, at 11 1-2 o'clock A. M.

Stocks bought and sold daily in Brokers' Board.

U. S. Called bonds cashed, or exchanged for later issues.

Good City and Town Bonds constantly on hand.

BOSTON, June 22, 1878.

	bid.	asked.
U. S. 6s, 1881, regis'd Jan. & July 1st	106⅝	107
" 6s, 1881, coupon, Jan. & July 1st	109⅜	109⅝
" 5.20s, 1865, regis'd,* " "	101⅞	102
" 5.20s, 1865, coupon,* " "	104⅞	105
" 5.20s, 1867, regis'd, " "	105⅛	105⅜
" 5.20s, 1867, coupon, " "	108⅛	108¼
" 5.20s, 1868, regis'd, " "	107⅞	108
" 5.20s, 1868, coupon, " "	110⅞	111
" 5s, 10-40s, regis'd, Mar. & Sept. 1	108	108⅛
" 5s, 10-40s, coupon, " "	108	108⅛
" 5s, 1881, new, r. Feb. May. Aug. Nov.	106⅛	106¼
" 5s, 1881, new, c. " " " "	106⅛	106¼
" 4½s, 1891, r. Mar. June, Sept. Dec. 1.	103½	103⅝
" 4½s, 1891 cou. " " " "	103½	103⅝
" 4s, 1907, r. July, Oct., Jan., April 1.	100⅛	100¼
" 4s, 1907, cou. " " " "	101⅛	101¼
" 6s, 1896, cur'y, January and July	120⅝	121
" Called bonds, 103⅜		
Gold	100⅝	

U. S. Bonds Flat. **Not Called.*

National Bank Commerce	82½
Shawmut National Bank	103¼
National Exchange Bank	129¾
Merchant's National Bank	121¼
National City Bank	106½
Suffolk National Bank	106
Blue Hill National Bank	95
Manufacturer's National Bank	84¾
National Grand Bank, Marblehead	107¼
Revere National Bank	100
Faneuil Hall National Bank	125½
People's National Bank	141¾
North National Bank	107¾
Washington National Bank	123¾
Mechanics National Bank	14¾
Atlantic Cotton Mills	116¾
Amoskeag Manuf'g Co	1530
Merrimack Manuf'g Co	1275
Hamilton Manuf'g Co	900
Continental Mills	44
Bates Manuf'g	113¾
Pepperell Manuf'g Co	700
Nashua Manuf'g Co	525
Great Falls Manuf'g Co	90
Nashua & Lowell R. R.	100
Vt. & Massachusetts R. R.	111½
Manchester & Lawrence R. R.	131
Cambridge R. R.	110
Middlesex Horse R. R.	97
South Boston R. R.	56½
Northern N. H. R. R.	87½
Portland, Saco & Portsmouth R. R	85¼
Metropolitan Horse R. R.	61¼
Atch. Top. & Santa Fe R. R.	44
Boston & Albany R. R.	122¾
Boston & Maine R. R.	103⅛
Old Colony R. R.	100⅜
Chicago, Burlington & Quincy R. R.	106½
Michigan Central R. R.	67
Burlington & Missouri R. R. in Neba	109⅛
Philadelphia, Wilmington & Baltimore R. R.	62½
Eastern R. R.	9½
Boston & Lowell R. R.	74¾
Union Pacific R. R.	64½
Pueblo and Arkansas Valley R. R.	30½
Kansas City, Top. & Western R. R.	48
Boston & Providence R. R.	102½
Fitchburg R. R.	112½
Ogdensburg & Lake Champlain, Com.	32
Atch. Top. & Santa Fe R. R. 1st mort. 7s	105¾
" " 2d " 7s	87½
" " Land Grant 7s	105
Union Pacific R. R. 6s, 1st mort.	105
" " Sink'g Fund 8s	100
Pueblo & Ark. Valley R. R. 7s	100½
Eastern R. R. 3½s	69¾
Chicago, Burlington & Quincy R. R. 7s	110½
Boston, Hartford & Erie R. R. 7s	20
Boston & Albany R. R. 7s,	115
Mercantile Savings Inst. Books 20 p. ct. paid.	40
Bur. & Mo. R. R. 8s, 1894	116
Hartford 6s, 1893	110½
Cambridge 6s, 1894	112¾
Fall River, 6s, 1904	110½
Lowell 6s, 1890	110¾
Lawrence 6s, 1894	110½

FOR ROCKLAND, CAMDEN, BELFAST, SEARSPORT, BUCKSPORT, WINTERPORT, HAMPDEN AND BANGOR

Until further notice, the elegant and commodious steamers CAMBRIDGE, Otis Ingraham, master, and KATAHDIN, W. R. Roix, master, will leave Foster's wharf, as above, successively, every Monday, Tuesday, Thursday and Friday, at 5.30 P. M.

These steamers make connections at Rockland with steamers LEWISTON and CHAS. HOUGHTON, for Mt. Desert and Machias.

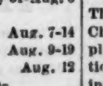
They leave Bangor for Boston on Mondays, Wednesdays, Thursdays, and Saturdays, at 11 o'clock A. M.

Freight received daily till 5 o'clock P. M.

W. B. HASELTINE, Agent.

Boston, June 10, 1878. 376

ALBURGH SPRINGS HOUSE.



ALBURGH SPRINGS, VT.,

Thoroughly renovated in all departments,

Is now under the Management of Messrs. ROBERTS & PEAKES.

The location of the Hotel is near the head of Lake Champlain, amid picturesque scenery of mountain, plain, and lake. This Hotel offers especial attractions to all seeking pure air, healthful sport in fishing and boating, with delightful drives

(it is only a few miles from Canada).

The widely famous Lithia and Sulphur Springs are on the grounds, which for healing properties are unsurpassed; especially efficacious for diseases of the skin and blood, Scrofula Rheumatism. Dyspepsia, Kidney and Female Complaints. No pains will be spared to make it a desirable Summer home. For farther information apply to P. A. ROBERTS, Alburgh Springs (formerly of the Marlboro' Hotel, Boston, and the Waverly of Saratoga), or WILLARD SEARS, 2:6, and G. D. GILMAN, 307, Washington St., Boston. 383

J. JAY GOULD,

Dealer in specialties for ladies and children, has removed to No. 10 Bromfield, near Washington Street. 386

WANTED — A first-class business man and canvasser, of at least two years' experience (with books preferred), to hire and train men to sell my books. Must understand the business thoroughly, and be willing to show others how to do it. Must be between 30 and 45 years of age. I will guarantee the right man from $1200 to $2500 the first year. Shall wish a month's trial. Give age, particulars of experience, and guarantee wanted. Send this.

W. J. HOLLAND, Springfield, Mass.

384

For Sale or to Let.

At Martha's Vineyard a nice furnished cottage of seven rooms in the most desirable section of the Camp Ground and at a low price.

For particulars address Box 227, Hyde Park, Mass. 384

$66 a week in your own town. Terms and $5 outfit free. H. HALLETT & CO., Portland, Me. 386

REED & BARTON,

Established 1824,

Manufacturers of

Silver-plated Table Ware

OF EVERY DESCRIPTION,



Would call especial attention to their Patent 'CHINA-LINED ICE PITCHERS." These illustrations represent the different parts when detached. The lining is held in position by the thumb-screws in the cover, and can be easily removed, thus enabling every part to be cleaned, leaving no chance for the collection of rust or other foreign matter between the lining and outer wall.



The lining is made of fine Stone China, and has no equal for preserving ice and keeping water pure.

686 BROADWAY, NEW YORK.

Factories: TAUNTON, MASS.

For Sale by Dealers in Silver and Silver plated Ware.

384

THE CREATIVE WEEK,

Studies in the Creative Week.

BY

REV. GEORGE D. BOARDMAN, D. D.

1 vol., 12mo. Cloth, $1.25.

"We see in the Lectures more the sensation of the hour. They will have a marked effect in defining the position of the believer of to-day, in certifying both to disciple and to skeptic just what is to be held against all attack; and the statement of the case will be in many cases the strongest argument. They will tend to broaden the minds of believers, and to lift them above the letter to the plane of the spirit. They will show that truth and religion are capable of being defended without violence, without denunciation, without misrepresentation, without the impugning of motives." — *National Baptist.*

Sent post-paid *by mail* to any address in the United States, on receipt of the price.

D. APPLETON & CO.,

386 Publishers, New York.

JUST PUBLISHED

The Epistle to the Hebrews;

With Notes, Critical, Explanatory, and Practical.

— BY THE —

Rev. Henry Cowles, D. D.,

AUTHOR OF

"The Minor Prophets," "Ezekiel and Daniel," "The Revelation of John," "Hebrew History," etc. 1 vol., 12mo. Cloth. Price, $1.50.

"The paramount interest in this epistle lies in the revelations of the character and work of Jesus Christ. It presents our divine-human Redeemer, in those highest functions of his incarnation — a mediating high-priest and an atoning sacrifice. Originally addressed, and therefore adapted, to Hebrew readers, the writer naturally had the whole Mosaic system constantly in his eye, and could legitimately avail himself of its ample resources of illustration……Appended to the exposition of the epistle will be found special essays on the following subjects: I. The relation of the Divine to the Human in the Person of Christ; II. Apostasy and Saints' Perseverance; III. The Premillennial Advent of Christ; IV. The Atonement; V. The Christian 'Higher Life.'" — *Extract from Preface.*

D. APPLETON & CO., Publishers.

386 549 & 551 Broadway, New York.

NEARLY 100,000

Jasper and Gold.

— O —

JASPER & GOLD

BY T. C. O'KANE.

A Choice Collection of Gems of Songs for the Sunday-schools, Social Meetings, and Occasions of Special Rejoicing.

Per dozen	$3 60
Single copy	35
Per 100, by Express	30 00

THAT this work DESERVES appreciation, and RECEIVES it, is evidenced by the fact that 95,000 copies have already been published, and there is still a steady demand for it.

Many of our largest and best Sunday-schools in New England have introduced this book, and regard it as the best they have ever had. Send for a specimen — 35 cts.

James P. Magee,

384 38 Bromfield St., Boston.

ENGLISH BICYCLES.



362

Cheap Libraries.

Nos. 3 and 4. Each……$20.00

We have selected from our Youths' Library, 200 volumes, and made two Libraries of 100 volumes each, containing over 14,000 pages and 350 illustrations in each Library. They are bound in cloth, and are in a neat box, which will answer for a Library Case. We do not break the set. A list sent on application.

Also "Centennial Libraries."

Nos. 1, and 2, each. $25.00. Containing 100 vols each of fresh and beautiful books suitable for children 7 to 12 years old.

We have a very large supply of books for Libraries, which we sell at the lowest prices. Quantities sent for examination. Catalogues free to all who wish them.

JAMES P. MAGEE Agent,

384 38 Bromfield St., Boston.

Boston, June 20, 1878.

We respectfully invite your attention to the superior qualities of our Male Berry Java Coffee, believing that in flavor, body and strength it has no equal. Our opinion is based upon ten years' experience and the testimony of all who use it. Our tenth annual importation, just arrived, is the best lot we ever received. We roast and grind it daily and pack it fresh in two, three and five-pound cans for family use. Also Choice Mocha and Java Coffees furnished in the same manner. Goods ordered at our store, or by postal card, will be delivered the same day. 85 & 87 Court St., ORIENTAL TEA CO.



HAMMOCK SUPPORT with AWNING ATTACHMENT.

The ease and comfort of a Hammock are well known, but the luxury of its use is frequently denied those who would otherwise avail themselves of it, from a lack of proper facilities for its suspension. Trees and posts are not always to be found where it is desirable to hang a Hammock, and this arrangement supplies their place, furnishing a strong and reliable support, and is so easily portable that it can be readily moved from sunshine to shadow in a few minutes. If exposed, however, where no shade is afforded, the light and tasteful awning may be added.

The support consists of two strong tripods, with hooks for suspending the Hammock, and may be used at pleasure, either with or without the awning, on the piazza, the lawn or the beach. It supplies a want long felt, both in city and country.

The entire arrangement can be compactly folded, greatly facilitating its transportation to a distance.

Price of Hammock Support,	$6.00
Price of Hammock Support with Awning,	16.00
Price of Hammocks,	2.00

Paine's Furniture Manufactory, 48 Canal and 141 Friend Sts., Boston.

386

YOU CAN LEARN TO PLAY ON THE PIANO IN ONE DAY.

The greatest invention the world ever saw.



Would you like to play upon the Piano or Organ? This most elegant of all accomplishments can be **learned in one day.** This is **no humbug**, the **highest Musical Authority** *in the world endorses it, and the* **Press** *of Europe and America is enthusiastic in its praise.* IN ONE DAY YOU CAN PLAY DIFFICULT MUSIC WITH ALL THE EASE AND EXPRESSION OF MONTHS OF STUDY. Mason's Chart is not a book or circular, it is a **Machine** which fits over the keys, changing its position for the different pieces of music which you wish to play, *and showing you exactly where to place your hands.* It is as simple as the alphabet — as easy to understand as a child's story book, and certain in its results. If you can read you can play the Piano or Organ in **one day** *better than a Teacher could teach you in three months.* If you have no Piano you can learn at some friend's house and astonish all with your knowledge. These Charts have been invented but a few months, yet they have found their way to every City in Europe, and to every State and Territory in the United States. **Dexter Smith,** *the Editor of the most popular Musical paper in America, says: "They should find a place in every house, whether there is a Piano or Organ or not. They are to Music what the Multiplication Table is to Arithmetic."* 40,000 of these Charts have been sold, and testimonials by the thousand received. WE GUARANTEE PERFECT SATISFACTION. *They have been sold for* **$5.00** *each in this country*, and that is the price of them abroad. Our extensive machinery, and the unparalleled demand for them enables us to offer them for **ONE DOLLAR**, sent by mail, post-paid, to any address, securely packed, with complete directions. **They fit any Piano or Organ.** Will any lady or gent regret the expenditure of this sum when for it they can learn **in one day** to play elegantly, and become a bright acquisition to society and the home circle.

$1.75 worth of Choice Music given away absolutely Free.

SPECIAL OFFER to every *bona fide* subscriber of the ZION'S HERALD, **for 60 days only,** *in order to thoroughly introduce this most wonderful invention at once in every town where this paper reaches.* **WE WILL GIVE ABSOLUTELY FREE** to every subscriber of this paper, who will buy a Mason Chart, *at our regular retail price* ($1), **our Musical Album,** containing **$1.75 worth** of the choicest and latest music, handsomely bound in book form. *It is necessary that you cut out this* **Voucher** *and send with your order, when that is not sent we will not* **give** *the music*, as that is intended as a present **solely to the subscribers to this paper.** We send the Chart by mail, **prepaid,** for **One Dollar.** If you desire the Musical Album **sent by mail** enclose 10 cents extra, otherwise we shall send it by express. **This is positively no humbug,** our sole reason for making this unparalleled offer is to introduce our wonderful Chart at once throughout the whole world, *as it is the greatest musical invention the world ever saw*, and worth a hundred dollars to every one who is a lover of music. **The Turner Manufacturing Co., 93 Water Street, Boston, Mass.,** Sole Agents. *Beware of a valueless infringement of this great invention.*

VOUCHER.

CUT THIS OUT.

I wish to take advantage of **your offer to subscribers to this paper;** enclosed I hand you one dollar for a complete set of Mason's Charts; you will also send me **your present, the Musical Album** free, for which I enclose the necessary postage (10 cents). *I agree to help the sale of Mason's Charts to the best of my ability.*

386

OLD CRAPE

(Veils, Dresses, Trimmings, etc.)

REFINISHED and made equal to NEW,

BY

THE NEW ENGLAND CRAPE REFINISHING COMPANY,

No. 41 Winter Street, Boston.

N. B. Crape sent by mail.

378

HOW TO BE YOUR OWN LAWYER. AGENTS WANTED. $50 to $175 a Month. Send for Circular & Terms. P. W. ZIEGLER & CO., Philadelphia, Pa. 384

Steam Heating.

LEBOSQUET'S LOW PRESSURE STEAM HEATING APPARATUS.

THE wonderful success which our Boiler has achieved whenever introduced warrants the assertion that for

Thoroughness of Construction,

Economy, and Efficiency of Operation,

It is not equalled by any apparatus in this country.

Correspondence solicited and estimates promptly furnished. Send for Descriptive Pamphlet.

LeBOSQUET BROS.

Manufacturers of

Dr. NICHOLS' (Editor Jour. Chemistry), Wrought Iron Furnace,	LeBOSQUET'S Pat. Steam Heating Apparatus.

HAVERHILL, MASS.,

382 and 14 Bedford St., Boston.

"BEULAH LAND."

The book containing "Beulah Land," and other popular pieces as sung by **Chaplain McCabe,** on his recent visit to the New England Conferences, is now ready. It is called

"THE GARNER."

By JOHN R. SWENEY, M. B. Price, in board covers — 35 cts. $3.60 per dozen.

For Sale By

JAMES P. MAGEE, Agent,

384 38 Bromfield St., Boston.

$5 to $20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Maine. 356



Set Complete in Terry	$60.00
Set Complete in Plush	70.00

CHURCH AND LODGE FURNITURE

A SPECIALTY.

SHAW & APPLIN,

Successors to

BRAMAN, SHAW & CO.,

Manufacturers and Dealers in

PARLOR FURNITURE.

SALESROOMS:

27 Sudbury, 69 & 71 Portland Sts., Boston.

Factory at East Cambridge.

244

MENEELY & COMPANY.

Bell Foundery; West Troy, N. Y.

Fifty years established. CHURCH BELLS and CHIMES; ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings Catalogues free. No agencies 384

McSHANE BELL FOUNDRY

Manufacture those celebrated Bells for CHURCHES, ACADEMIES, &c. Price List and Circulars sent free.

HENRY McSHANE & CO.,

318 BALTIMORE, MD.

MENEELY & KIMBERLY

BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS Illustrated Catalogue sent free. 376

BELLS BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

350

PRESS OF SMITH AND SMART.